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## THE ROSTRUM

Specially Reported for The Better Way by C. Bird Gould, Steprgrapher. SYNOPSIS OF LECTURE

vered by J. Clegg Wright, before Society for the Advance of Scientific Spiritualism, at Cleveland, O., Sunday Evening, January 12, 1890.

Mr. Chairman, Ladies and Gentlemen:-The Nineteenth Century is the century of American progress, American liberty and American ideas. America is the greatest, graudest, most potent; big with the greate-t possibilities of any nation to day. Man no longer will stand the teaching of mere opinion. Knowledge is the great bulwark of our civilization. Spiritualism brought unto the world knowledge.

Spiritualism devotes itself to the phenomena which are peculiarly expre-sed in nature without the active presence neglect the study of physical phenom bad women have sought in the absence of mediumship to imitate as far as pos than we were twenty years ago.

The religious instinct in man is a danwas crushed in the human intellect.

religious credibility. Science is lessen

it is only a question of time for the multi'u 'e of men doing the same thing.

demanded a residence inside the church. It is the outgrowth of a scientific deexistence of the soul in the same cate gory with astronomy, with chemistry and with geology.

Riological studies have been prose cuted with great vigor during the past ficent discoveries One of the branches study of man, the study of the human not been reached. There is, correctly or flow through a blood corpuscle. mind.

Parenology did one thing if it did no other; it turned the attention of physiclogists to the investigation of the nature of the mental organism. When Gille made the demand that the brain was constructed of a series of organs and that these organs bad faculties and functions personal and distinct it was a demand made founded upon observation of personal characteristics rather than upon the mere analysis of the physiology of the brain itself, but it stimulated physiologists to inquire into the nature and functions of the human brain, and this led to the development of two schools of thought: the materialistic and the spiritualistic. The materialistic psychologist holdsthat all of our thinking is functional; that there is no thinking entity.

I want to put the materialistic hypothesis fairly: that the action of the orcause of all sensation, memory, infereace, analysis, seutiment and passion; that mental states can be expressed in physical forms of motion; that physical states of motion corresponds to intellectual states. All this has been worked out by Haeckel and by others who are really of the materialistic school.

The Spiritualist psychologist says

that there is a person distinct from the organism; that there is a thinking element in connection with the physical constitution of man and that this conscious, personal, soul entity has independent capabilities without the organization. Spiritualists affirm this. We of a brain. Spiritualists should never are here to night to affirm that the soul is a thing; not in the sense in which ena. Physical phenomena have been this stand is a thing but that it has an most grossly abused. Bad men and existence; a conscious, individual, persoual, capable existence, and that the destruction of the body is not the desible genuine phenomena. We have struction of this existence; that the aphad a great deal of this in the past forty pearance of the body is not necessarily years, but are not going to have it in the creation of the body; that there is the next forty as in the past. We know an individual, conscious, self existent more now than we did forty years ago. soul; that this soul is elemental; that it We know a cheat better when we see does not depend upon anything else for one. We are better prepared to apply its existence; that it is self-existent like scientific methods to investigation now an atom of oxygen; that it exists in it self apart from anything else; that it Man twenty years ago prayed too cannot be destroyed because it is selfmuch. Veneration was too strong, existent. As an existence it has no parts. If the soul had parts it would gerous instinct when it is too powerful | not be immortal. If it was a thing that It is an instinct that will blight all was made it would die. If it was made knowledge when it is too strong. It of some other sort of stuff it would go will make a man superstitious. The back to that other sort of stuff of which spirit of veneration kept back the spirit it was made. When we affirm that the of criticism. The power of analysis soul is eternal, we mean that it is made of the same sort of stuff that God is The greatest enemy of all human made of, and that this sort of stuff is progress has been the demon of limitless elemental; that it is not a compound; that it is not made of parte; that it ing man's credibility. It is making stand a thinking entity; that it has telman generally a better lawyer and giv- eologically made a man; that it has ing him a better knowledge and idea made a man under environment; that of the nature and value of evidence and the environment is mechanical, and this method has grown with the spirit that under certain environments this of education and the development of majestic soul that is immortal could school. This progress has brought an have been a tadpole, and under other era of light; such an epoch of light as conditions of environment could have we never had in the world before, been an archangel; in other words that Educated men now except religion, ex | a tadpose in the ditch is the stuff out of cept theologies, and I mean by the which archangels are made. Can you word religion all that theology means stand that? That is evolution with a The greatest thinkers of our time are vengeance.

a snowth ke has a soul, a piece of rock there, there is no consciousness there. speaking, no vegetable kingdom; it is all animal kingdom; it is all living kingdom; everything in the order of its differentiated soul life. That is to say, telescope has enlarged our sight. We environment controls the capability for the expression of all soul power.

The development of a soul life, I you touch it. There is a kind of consciousness there. There is the dawning not think of any consciousness but that which is like your own, but this con

thre hhold of organic consciousness; so that we may trace in comparative psychology the development of order of consciousness in the animal world and at last we come to the consciousness of come to the consciousness of spirit on the epiritual piane, and our plane of consciousness is a widening conscious

When Kant wrote his "Critique on Pure Reason" he did not admit into his reasonings the facts and phenomena of somuambulism. The somuambulistic consciousness never struck his mind. The materialistic psychologist of to day bas never been struck with the wonderous meaning of the widening conscious. ness of the entranced mental state. Now here we have actually taking place in the cerebral activity and organization of man a growth of the threshold of self-consciousness. By self-consciousness I mean that I am conscious of being conscious. This is what I mean; I have a consciousness that I am conscious; I know that I know--and this fellow that stands behind my objective consciousness knows that he knows. That is nally widening the avenues of its phenomenal knowledge. Toat is the point.

From the dawn of historic ages, man. by the development of his knowledge has been increasing the functional capability of the brain function-has de veloped organs that the need of a facul ty has produced. If you have a demand made upon your nature will seek to meet that demand.

Our father and mother, Adam and Eve, in the garden of Eden could climb from tree to tree on the branches; and those branches and swing from limb to limb; but there came a time when they did not need to climb trees that way. Ages rolled on, and their tales became aborted. We make organs and we de. ness. stroy them by use and non-use.

All the dead men of the world are in heaven. They are out there in invisi- more American.

Life belongs to the soul. Life is the billity and the psychic power those dead est scholars in the world have vaulted sctive, the eternally active power of the men have comes back upon man. What over into the field of free thought, and soul. The soul in a tarpole is not the an evolution, sympathy and activity when learning has vacated superstition lowest soul. A snowth ke that you rolling up higher and grander states of never hardly see in Cieveland now, a civilization, preparing man for a more widening conscious threshhold. This Spiritualism is the outcome of unbe- has a soul, a gold crystal has a soul, a conscious threshold—we have it uni lief. Spiritualism could never have quartz crystal has a soul. Nature cov- versally amongst men-is a threebhold been the creation of any theorist who era a soul and phenomena of the d fler- of five sensational avenues or modes entiated forms in which this soul is Five senses constitute the ofjective con phenomenally expressing itself. A vol- sciousness--but five senses do not see mand. It places the question of the cano has a scul, the mighty waves of spiritually nor feel spiritually, nor taste the ocean have souls differentiated en- spiritually, nor smell spiritually, nor ergy. Everything that has parts is an hear spiritually. These five senses only amalgamation, the essence of which is bring us into contact with a few things power. The cell in protoplasm is the in this universe. The five senses orginsimplest form that the soul takes. A ally unalled did not bring us into conhundred years, and led to most magni- simple sack. There is no memory tact with animalculae. We did not know of the existence of those minute of blology is anthropology, man, the The threshold of soul consciousness has organisms which live in a drop of water The inventive genius of man gave us

and the world made richer. The Lick

have been widening the field of observation but we have not yet sense con sciousness. We are still in the domain said, did not accompany or produce au of the five senses but when a man comes objective consciousness, but when you on to this platform and says, "I see a wherever there is life there is visible build up the organization by intelligent spirit coming down that isle," he makes or invisible action, and wherever there environment you get sensitiveness. We a claim to a faculty and a function be- is action there is also heat. L'fe action have a sensitive plant. We have a youd the realm of matter, widening the is found primarily in three distinct orplant that will close its leaves when threshold of seuse-consciousness. It gaulsms. The vegetable, which is most is a demand that is made, and phenom- simple and primitive. The, animal, are produced. Now, why cannot which contributes to a degree of intuiof a soul consciousness there, and this all men see that spirit coming down live will power, and the super-animal, consciousness may not be like any there? Because all men are not march- man, in which is found the nurture, and thing that you can think of. You can | ing organically, magnetically and psy- at the same time the servant of the chically on the same plane. Some get highest type of life action—the divinity, the enlargement of the sense of sight or spirit man. We see but little life acsciousness is present in the sensitive sooner than others, and those who have tion; we feel much more, and outside this enlargement of the sense of con- of seeing and feeling we are conscious In the lowest forms of locomotive or- sciousness sooner than others are the of still more. gans of the brain and nervous system in ganism the consciousness becomes more mediums of our day. A medium is a In the structure of a city we see noththeir united personal activity are the developed. That is, the threshhold of person whose sense consciousness is ing but objects of inaction, but we are consciousness is ever widening. The widening to take invisible phenomena self-consciousness of the uncompounded | which were unknown to ages of the past. atom is ever widening on the basis of A medium is a Columbus discovering a ject in motion from automatic action. phenomena that are not, in the orders new world. There is nothing super- No life or action within its own nature; of animal life in nature, on the same | natural in the spirit world. There is a)thing supernatural in Spiritualism. some preceding life power. That the A spiritualistic medium is discovering planetary systems keen true to their phenomena in a domain of nature like native positions is sufficient evidence the astronomer looking through his telescope into fields of space, seeking new man on the physical plane and then we cons ellations in the universe. The medium has a larger threshold of sense consciousness so that with the development of mediumship, when mediums is the result of harnessing mechanic marry mediums and develop progeny and that progeny marry and develop progeny which marries and developes progeny, and the necessity always calling is environment for making that which to you is development. That power becomes an organ. It develops that organ in the brain tissue and then have succeeded in scaling the abyss beit becomes normal to the objective sense | tween the fluite and the infinite, or will consciousness. Some time, without have succeeded in proving that a part etepping into the boots of a prophet, the is equal to the whole, which is purely their chins, who live and breath and the glass that shows us the minute as try to become politicians and so on in well as the mighty, we are equally sur-Cleveland, will have the ability, the nor- prised with the relegated; life action mal ability, to see spirits just as my friend here (Mr. Ripley) has when he says he sees a spirit coming down that isle. Every body will see when they get old enough. This functional devel- the microscope, influity, within, below. elemental, eternal expression of the ego, opment leads to the development of a and this I know that I know is eter. | faculty, and the use of the faculty fixes of action, of inaction, or of life and of

> l tion. as well say A, B, C; It needs to be explained. Clairvoyance is immediate, direct seeing. Who sees? The tranconsciousness, this transcendental fellow, this man sees, under certain conthey could whisk their tales around ditions, without eyes; hears without ears; feels without a nerve; knows without a brain and promulgates that knowledge across the transcendental threshold into the objective conscious

> > If you crack a Kentucky chestnut you are sure to find a Colonel.-Bilti

LIFE.

Address Delivered by Mr. Sargent Before the Progressive Spiritual Confer- The mental tree is all the while multience of Brooklyn. N. Y., on Saturday Evening, January 18, 1890. Specially Reported for the lietter Way.

There is presented to our observation and experience life in two aspects, to our senses life of action, to our reason

life invisible. I think we can find no better definition for the term life than by saying that it is the only other conditon of things aside from luertia-i. e., any matter which is void of action, motion from center to circumference. Which, in other words, is in a perfect inert state, is without life. On the contrary, all matter that is invested with motion, or action, is made so, either by principles which act within its organism, or principles which have been relegated to the microscope. Our senses were helped it by some antecedent life power.

The scientist says that motion and heat are consequent terms, wherever motion exists, there is, must be, a relative proportion of hest. The amount of heat is determined by the properties, the matter motion and its density. So

life power and action. We see an obbut the continued ac ion relegated by of a spirit or life power which exise! before the objects that are controlled by it. To reason from the greater to the less, their thought or principle is illustrated in any automatic action which laws by the mind or genius of man. When applied by man the operation is finite. We see the work of the infinite in that of the planetary system. Many men have labored to produce an object which shall keep in perpetual motion. He who succeeds in doing that will men who walk this earth and shave paradoxical. When we call to the aid shown in the influite space, and of the organic life action in what we may call the infinite present. The telescope power, to us infinitely above, beyond-S) much as to the general principles

its organic expression in the organiza- death. Someone has somewhere said it takes all humanity to make a man, What is clairvoyance? The word and when he dies he takes a whole does not explain anything. We might world with him. Their thoughts seem to affirm that each individual life has a world within itself, and a world without of its own interpretation and comprescendental self, the ego, this man that hension. My grandfather ceased to see always existed, this man that always with his physical eyes about the time will exist, that is struggling against the I began to see with mine. When we environment ever to increase his sense- saw together his was a world to him of comparative completeness—was one of memory, imitation, ripened emotions. I then saw a world of inception, freshness, anticipations, and yet I simply took up the panorama at the point he left it, and I saw a more complete outer world at thirty years of age than did he or could have at eighty years of age. A larger humanity and a broader scope of thought were enlisted in making me sensations of the moment make life than were engaged in making him.

the walle more certive and positive. plying its blossoms of truth, and when the ripened apples do fall, they now more frequently fall on the heads of the Newtons, and become food for humanity. The drift of thought this evening will be that the grandfather of the preeent either holds on to the lesse of life too long, or should reincarnate at once into younger blood, and also that the younger blood may go too far in fancy's flight, forgetting to trim ship with sufficient and proper ballast. I find a great consolation in vesting in the thought that everything that may have been found or is found later, or is opportune and proper and right at that particular moment. The human mind cannot reason divinity into an error. It may for the moment seem error to the human mind, but that seeming arises from au error on the part of the reasoner in assuming finality to the subject of thought. Go with me in fancy to the various geological ages of the earth. In each of those ages which autedate possibly by millions of years the era of mind or ego of man, they were all complete or replete within and unto themselves; and simply factors, or mere threads in the woven fabrics of the ages. Go to the silurian age, when the mollusk was master of animate life, and the mollusk would have told you, could be have spoken, everything seems to be approaching perfection, completeness. Little could the mollusk then have thought that at some far future, would be ushered in the age of fishes, an advance step in formative creation, which should read the

Following the fish age, comes the long period of vegetable growth and its condensation, called the carboniferous

records of the mollu-k period.

Then the reptile period had its away. and then the animal until the age of mind, or man, in which we are active members, proclaime lits right to be and do. This, like all other periods or ages is for the perfecting of discordant elements. What is true of the lowest and lower animal life, and that of vegetable life, is equally true of the higher man-life in the work of development, advancement. The great creative energy was and is back of all, and pushed and pushing all on to purification, perfection. It is the fermentation of the elements which finally result in the organic perfected. It was the purification, perfecting, of organic animal life which made it possible for the bigher divine life to manifest itself in what is called the human organism. By this process of analogous reasoning we are brought to seuse the fact, that the various activities of the human race have specific purposes, and those purposes may or may not be apprehended by the actors, almost universally misapprehended, hence the lost energies, the varlous friction in society, the slow progress which necessarily comes from inharmonious action, inharmonious elements, a struggle between the proper and the improper, the positive and the negative. The primitive to be good, the good to be better, the better to be best. This is the life work first of man physical, then of man mental, and then of man spiritual. We can see and know It is the work of the ages that have brought physical nature to its present stature. With great difficulty do we. can we, grasp the various elementary conditions upon which is predicated man's spiritual, then super-spiritual. The question has been, is, and will be often asked, what is life and is it worth the living? that the subject is worthy of concentrated thought. When the ordinary thinker asks what is life and its use? he does not reach beyond the mere sensations of his personal being. He simply has in mind the time between waking in the morning and going to sleep at night. To him the pleasurable

Concluded on Page 8.

Mc

Spiritualist and Spiritualism

BY H. WASSHURM.

Written for The Better War THE VALUE OF INSPIRATION.

BY HUDBON TUTTLE. Should we, as believers, take all that

more than all the living! Death open- mete out to good and bad alike.

The spirit steps from one sphere of existence to another, with as little and attainment is retained. Hence, to the prepared mind for expression. when our friends return, we identify them by their known peculiarities. We

infallability of the words of spirits, al trustworthy; then faith becomes credulity, and implicit confidence is rudely shocked by a glaring falsehood. A friend saying that he is dead, and min utely giving every detail, seemingly identifying and making certain its corsage proves a febrication, and the dead replies in an irreverent letter of condo lence! Such lessons are often necessary; severe in method and not ea-ily forgotten. They may correct a fault or produce a violent reaction, which carries the over credulous to a skepticism quite as unreasonable.

avoided by suljecting all communica tions to the test of reason. By the very nature of the conditions under which. rely on their intrinsic character as evinication, rappings, writing, trance, etc., in. "test conditions" imposed on the medium are of small value compared with the evidence furnished by the communications. If genuine, they will contain unmistakable evidence of their relative, requesting our presence or some kind office. We read the name; it is familiar; the wording of the meseage is crisp and cramped, but we say he could not enlarge, and reading it over we have full confidence that it came from the one whose name is attached. How easily we are couvinced! with. There may not be what is called a ditions" which regulate the sending of telegrams. If there were references to if known only to us and the sender, then the message would have internal guards of transmission, which may be and sometimes are evaded.

The investigator should carefully eriticize any manifestation and comthought through mediumship, and be generous in its decision.

The Second Coming of Christ.

The entire Curistian world has for the beggar. years been anxiously looking for the above event to take place, but in any scientific maoner in which it must Aually be effected. To the theological

To us, after coming into the knowledge of spiritual things, we have in the of me again.

past ten years in an open walk with comes from an inspired person as true, age we are living in. We are, assured | holds good until evening, when a crowd How many have asked this question rich are forced to consider the poor, a dollar is gone for tickets to their Sunwhen they have first realized that they where agitation of thought in every de- day school concert, and the beggar is were receiving communications from partment of life is the rule rather than ahead again. the world of spirits? Surely those who the exception, where men--rich and Thursday morning I drove a book have awakened from the night of this poor, high and low--are coming nearer life to the grand realities of the ever- to each other in that great brotherhood noon a 250 pound creature of the female lasting day of the next, must speak of common humanity, so long prayed with the tongue of knowledge and er- for, but so hard to realize. Tals is the ror have no place in their teachings, real judgment that is taking place—the Back of this feeling lies the old idea of rational one while church people are spirit and of the change of death. How saying their prayers and looking from often have we I stened to the reflection the housetops for the Savior coming in over the casket, that its inmate knew great glory with justice in his hands to did not have ment enough on her bones

ed the spiritual perception and the Caristis coming again in the Christ questions and doubts, and vain long. spirit that is stealing quietly over the tion for the Home Mission. Well, to ings were all answered as soon as the land and into men's hearts, but He is make a long story short, it was worth a mortal senses ceased to act. The spirit also coming again in a rational, spirit-dollar to get rid of her, so I gave her was essentially pure and possessed of uni manner through a chosen medium one and ran, and the Christian beggar whom He has raised up, trained, edu-cated and subjugated to his will for got home at night I found an old spinunlimited perception. If not, the loss whom He has raised up, trained, edu-To study this sufject rightly, we must purposes of use. It is Spiritualismfirst divest our minds of the ideas and spiritualism despised by the very joying a nice supper with my wife, (I am and have been a little j alous of this old "Deac." for some time,) and I have descended from the past. We will bring forth the man child—son of put on my tough side out, and the be solved, if Spiritualism were orthodox are not to become spirits after death; we God and son of man—that the world is Deacon had to go away without talking and fashionable, but it is not. What is are spirits now as much as we shall looking for. The time is ripe—all signs anything but politics; but as the wife over be in the ages of the future. We point the need of such a one and he is ever be in the ages of the future. We point the need of such a one and he is are spirits clad in garments of earthly here and ready. Claim upon claim has mistrust that the great beggar, the bodies, and when we cast saide these been planted as a ground work, but church, is ahead again.

suffering and delay.

--an ideal rather than an idol-someexpect one to be grave; another musi- thing to imitate rather than worship. eal; another witty; from one, truth; Not simply an ideal of love as it was 2000 years ago, but one of Live, Wisdom and Truth—a true Spiritual Min-Those who accept the old belief in the hood-a complete character rather give a cen. to any Christian beggar. than a partial one. Such a character most invariably meet with sharp rebuilt slowly and is now slowly arising buke in their investigations. For a out of the terrible "slough of despond" time all is well, and every message is -out of the crucifix on through which it has passed—into the brighter and more useful life that is before it. The movement needs one "led of God," and so recognized, to lead it out of the message perhaps comes from a distant "wilderness" into the "happy hunting into the new humanity where there is "neither male nor female, where two are as one" and where "a little chi d rectness. When investigated, the mes shall lead them" because led of G.d bimself.-C.

### BEGGING.

To the Editor of The Better Way. Spiritualists do not begin to know J. W. DENNIS. | mighty river:]

country. Well, we will admit it is, but live. What I mean by positive is this: we will also admit that we, as a Chris authenticity. We receive a ten word we will also admit that we, as a Chris telegram from a friend, containing im tian country, are a nation of beggars the spirit world is a reality. It is not a portant informs ion, as the death of a I will mention, by the way, that Nature, or natural law, has endowed me but a stern truth in which millions of with brain power, or intellect, or sound souls bear testimony. Spirits do hover fixed, or have cash enough to get along bad spirits as well as good spirits.

Well, on Sunday morning, the first "test" from beginning to end. We day of the week, mind you! I, with the hear of and see priests in the church, trust here alm set entirely to the "con wife (my wife belongs to and is a member of a Baptist church, so that I am is no fault of the church or Spiritualism. persons and events we know, especially brother-in-law) go to church, and before we get a morsel of the bread of life Spiritualism is not of recent origin. It evidence of genuineness, which would thrown down to us from the chap in existed over a thou-and years ago; Mod entirely outwelch the ordinary safe- the pulpit, around comes the box, and ern Spiritualism, the faith of the presten cents to a quarter goes to the beg- ent age is about forty five years old. gar. In the afternoon or evening we go again, and around comes the box, made the last few years in spiritual admunication, and receive each on its and ten to twenty cents goes to the vancement. Look at the press, a credit individual merits. The genuineness of beggar again. After the service, one of to any people. Elegantly printed jurthe message received yesterday does the deacons comes along and says: not prove that of to-day. A spirit "Bro. D, we are trying to raise the sects. Not only typographically do mortal, yet the judgment should take debt from off our little church," and, these spiritual papers excel, but where into consideration the difficulties which before you know it, up sails a good must be met in the transmission of looking, plump little sister, and the little craft looks so neat and trim in her usl philosophy of to-day. Sunday rig that your heart softens, and down goes \$50 to \$100 for (the church) place in this essay I have defined what

unworthy the colightened and scientific any kind to day. Well, that resolution either of them—true anyhow.

agent out with a club, but in the afterpersuasion came in with a Rev. Some body's travels through the Holy Land, and, after a half hour's tussle with her got rid of her without buying a book. As I was getting into my buggy to go home, our minister came along, and of course I took him to his residence, where I found a sister, an old maid, who to enjoy auything on this earth at all, and as she was out on the war path, she "went for" me for a little subscrip-

dle shank of a descon at my house en to apply on buying that new bonnet, I

garments, there will be no change in the now proof must come and it has been prayed for long and earnestly until almost faint and weary by the way from that the first Christian beggar that should ask me for a cent on that day should ask me for a cent on that day Saturday morning I swore a big oath should surely die," and I suppose that To be a Christ means to be a master I looked so cross all day that none dare buy it; he has striven for fame to win change as passing from one room to another. Every quality, peculiarity and attainment is retained. Hence, a servent of the and attainment is retained. Hence, a servent of the prepared mind for expression.

To be a Christ means to be a master ask for anything But at night I got a letter during me for a sub-oription of spirit, a leader—even a secretary to write the will of God to man as it comes and attainment is retained. Hence, to the prepared mind for expression. It means a servant rather than a God Christian beggar" had me again, mirage it disappears, and he knows it 'every day in the week "

To morrow is Sunday again, and I hope I may be eterually damped accor ding to the most approved Christian style, if I go to church any more or J W. DENNIS

Written for The Better Way. WHAT IS SPIRITUALISM?

J D. CALDWELL. [The following essay was written without any view to publication. The writer not being a Spiritnalist, that he knows of, having been reared in the Catholic Courch, and having spent twenty-seven years in that communion, may be excusable if anything is said that may grate harshly on the ears of Spiritualists. I never aw a Spiritual circle, never saw a seance, never interviewed a medium, and, in fact, have not the acquaintance of a Spiritualist. how to beg for their cause as the Chris- I have heard three lectures. Got noth tian does for his. Nearly twenty years ing from them. It is one of the hardago I wrote the following experience-- est things to break away from a church one weeks' experience among the home. How I came to get into a Spir-These deplorable results may be Christians; and it was my last weeks' itual meeting I can't tell. I was led attendance, and the last of my going to there by some unseen power. After bethe Caristiau's church. If Spiritualists ing there I was so impressed with some would beg for our cause and make one of the truths that I got there again and communications are received, we must haif the effort to raise money that the again. What I have written below I Christian does, our cause would flourish do not hold myself responsible for; it dence of identity. There is no proof like a green bay tree, and we would not was dictated by some power over outside. Where me-sages are given, be dragging along without churches or which I had not control, the pen was whatever may be the form of commu halls of our own to hold our meetings guide !, and the thoughts came like a that from, a seed brings shoots and

> I. Soiritualism is a religion: nav Mr. Editor: The Christian claims more, it is the essence of all the relig this, our country, to be a Christian ions. All the other religions are nega A Spiritualist knows without doubt that matter of faith, as the churches tell us, Every human soul has two guardian spirits, the good and the bad. Often we as well as mediums turn out bad. This They are controlled by bad spirits. What wonderful progress has been nalism is away ahead of any of the can be found so readable and crisp newspapers as so ably herald the spirit-

What is Spiritualism? In another it is. It is more than I said; it is a Monday evening, as I am enjoying power that cannot be crushed. Got my cigar, along comes a sister with her chooses to make the despised, unpopuway far different from the rational and husband to make a friendly call, and, lar, unfashionable, ignorant, and poor mind-and through that the illiberal for the poor heathen that need clothing thought they had it killed when the adherent of the Courch-it is associated and grub more than he does Corist, and Katy King flasco was before the people. with the literal "end of the world," or the Christian beggar is ahead again. Again, when the Fox sisters said there the Bible, where Christ comes to sepa. along in the afternoon, I call at one of themselves and said, "I told you so." is hurled into an abyss without so minister a new coat. I kick on giving much as realizing a true state of being anything for the coat, but when I get after so much travall has been undersafter so so, and the Christian beggar is ahead take a mighty avalanche to crush it choir; and 'mid lofty mountain scenes, not touch with a teu-foot pole, it is the now. I do not know whether it was or in the solltude of some forest palace, democratic and republican parties, -Ex.

Wednesday I start out with the reso- Pullips Brooks or Clegg Wright who through whose leafy walls come flicker-God and spirit, such a worn-out con-ception as this seems ridiculous and give one eternal red cent to a beggar of which said if I said, "Truth crushed to earth will rise again." It don't make any difference which said it, it is not original with

Clegg Wright says a medium is born, or should we weigh it as we do other ly, living in that great "day," or dis- of little fairies in the shape of little how what to make it is not made. From my standpoint I don't thoughts and hold fast to that which is pensation of judgment, wherein great misses of twelve to fifteen years, crowd social changes are effected, where the around the old man, and fifty cents to spiritual affairs. If it be true some men and women are longer getting born than others; that's all.
Spiritualists have no use for creeds

dou't believe in them; have no priests --don't want them. Why? Bacause a medium is an agent between an inquir ng soul and the spirit land. Mediums cannot help being mediums. God made them what they are. It is impossible for every one to be a medium, because hey are not called to be leaders. ative expression, and will apply also to mediums. St. Peter was a Spiritualist. church—the rock was the foundation of all true believers, and the hell was slu

The whole theological world has been l made to buzz by some one asking is beaven a place? Of course no one can answer it from their standpoint. If they had interviewed a medium (the only one having the keys to the spirit world) they might have got light on this troublesome question. When will sects learn that their theories and practices are of the dark ages and cannot apply and fashionable, but it is not. What is Spiritualism?

Written for The Better Way.

LOOK WITHIN. BY BERTHA PRENCH.

Since life began happiness has been life's object. Man has toiled for gold to was only a city of dreams.

Oh, foolish world! Ever striving and looking for happiness in external thlogs when it can only be found within. Happiness can never be found in external circumstances; the wealth of a mediumship that have been developed Ciceius cannot buy it. A sweet peace (that transcends happiness) can only readers can do that for themselves. A be attained by planing ourselves in har- further search reveals the fact (sai, say mony with ourselves and our environments, to realize that over the universe there hovers an Oversoul of love and wisdom, and so--in consonance with that idea -- we must believe that whatever happens must be for the best, for our development, even if, with our finite faculties, we cannot understand the

ways of the influite. To feel that all that is required of us is to do each day what the God within tells us is right. But, instead of doing our duty in the "living present," we fret and fume, drive away the angel of peace and burden our tired hearts with regrets for our yesterdays and fears of our to morrows. Ah! would it not be wiser and happier, to each day do our duty and leave the results with God to rest as confidingly in the arms of the infinite as "rests the earth in the soft arms of the air," to know that the same power tuat holds the stars in space; that gives the buttercup its robe of gold; leaves, and at list the blushing, ripened could" to bring light to those whom all the universe, from the ant to the grace-the set system of planets in space, then he fruit, has in his care the guiding of our their lives have been setting in darkdestinies; the ripening and perfecting of

It is by thus bringing our inner consciousness into receptive harmony that we gather wisdom; for, as Emerson says, "The heart which abandons itself to the supreme mind finds itself re lated to all its works, and will travel a reasoning abilities enough, so that I am around us, they are our guides in this royal road to particular knowledge and what you might call comfortably well world as well as in the next. There are powers." Why should we spend all Would it not be better to devote a little sun of life must be nearing its setting time--if but a few moments each dayto meditation? to listening to the God that speaks within? How shall we of outer consciousness, and the soul to its capacity to receive. It is by aspltion that we gain inspiratio; it is by aspiration and inspiration that we grow.

When in this exalted state of mind the universe is mine, though I dwell in a dungeon; this life dwindles to mere episode, a prologue, after which stretches the poem of eternity. I shake hands as it were with the wise and good of every age; I feel their thoughts, for "thoughts" are not only "things," but are magnets. "Like attracts like," so whatever mood is mine, whether peace ful or tempestuous, I attract au augmentation by thought, that unseen cherish their names in affectionate retelegraph from mlud to mind. So it is important that I use all the power of my will to make my mind a throne before 9 p. m., out comes the little Spiritualist, confound the learned priests where only pure and peaceful thoughts book, and down goes one to five dollars of the world with its truths. They shall reign. As man has ever sought for knowledge in external things, when maker thinks it was his contribution to he looked for God in books and crumb Day of Judgment, long ago foretold in Tuesday goes on quietly enough until, was nothing in it, these people stretched ling creeds; has pictured him as a personality sitting on a throne above the if he had not stolen the subscription clouds, endowed like man with the hu rate the good from the evil, and where the brother's groceries to purchase a Did Judas kill the religion of Jesus man attributes of anger, malice and re the stupendous work of centuries (to few articles, and, behold! I drop into a when he turned traitor? No, he did venge, with a partial love for few. God evolve man through successive stages of mineral, vegetable and animal growth) dition to get money enough to buy the puried into an abven without so minister a new coat. I kick on giving montebanks faking and rescale of mineral and minister a new coat. I kick on giving montebanks faking and rescale of mineral and minister a new coat. is buried into an abyss without so minister a new coat. I kick on giving montebanks, fakirs and rascals of what- Every star that it hats through space re-

ing beams of gold, domed by the azure web of sky and carpeted by nature's velvet green; the soul awed and expanded, thrilled by nature's mysteries, hears God's words and thinks his thoughts. Every kindly thought and deed is a throne whereou God sits. In every work of genius, in every heroic act we feel his presence. In the lowli-est conditions of degradation and crime there is the deltic germ working by the slow grades of evolution toward perfec-And the one who has the highest aspirations and strives to make those aspirations blossom into daily deeds: sisterhood of the race, that, as Emerson rays, "The heart in thee is the heart of all" Tout one blood rolls uninterruptedly an endless circulation through all Peter says, "Upon this rock I will build men, as the water of the globe is all one my church and the gates of hell shall sea, and, truly seen, its tide is one. Such not prevail against it." This is a figuration will be in closest communion and receptive of the influence of that Oversoul we call God, the All Father

But wny should I try to write? Ob, the desp sir of trying to express thoughts Thoughts crowd my brain, but when i strive to give them utterance they are but 'words, words, words," and how poor they seem! how like beggars clad, compared with thought, the king imperial that dwells within.

Thirty Years Ago.

To the Editor of The Better Way. There has lately fallen into my hands a copy of one the first papers published in this country devoted to the interests of Spiritualism. "Tue Herald of Progress," published by A. J. Davis & Co. in the city of New York, started in 1860; so the copy I send you is thirty years old. I do not remember how long it lived, though familiar with it at the

It is very interesting, as showing the almost miraculous strides that our

On looking over its pages I find but little mention made of any other phase of mediumship except inspirational and trance speaking. Taere is no need of taking time and space here to mention the numerous and different kinds of in all grades of society since then, as all what we may) that of all the names then prominent as inspirational and trance speakers, media writers and authors, hardly one remains whose name is seen in any of our papers, or known to the many thousands of their readers at the present day.

Of authors and writers, Bro. Hudson Tuttle's name still shines with undimed lustre. He had at that early time contributed to the ne # Spiritualistic literature two works, still extant, I suppose, "Scenes in the Spirit World," and "The Arcana of Nature." And if he has been at work during all these intervening years, no one can say that he has not done his share of hard work in laying deep and broad the foundation on which rests the most glorious structure the world has ever seen. And let all Spiritualists cherish and do honor to his name while he is yet with us, that he may see that the labor that his heart and hand hath wrought is appreciated and he can say, "I have done what I ness and dispair.

Dr. J. V. Mansfield, the "Spiritual Poetmaster," whose name is known all over the world, is still living, still doing his work as no man else has ever done it, and but a few have borne up under heavier burdens than be has, vilified and persecuted by enemies within and without the ranks of Spiritualists, be powers." Why should we spend all has triumphed over them all, trusted our time pouring over musty books? and loved by all that know him. His

The editor of the Herald of Progress A. J. Davis, was a wonder and a phenomenon in himself He was an instrument in the hands of spirits, and hear his voice? By shutting the doors through his stringe organism a great work was done, a nightly upheaval of the hitherto a aguant elements of the free, receptive and aspiring will drink human world took place. I suppose he from the fount of impiration according did all that was required of him, and perhaps by the teacuings of the spirits through him, very many men, and women too, were developed to take up the work and carry it on to a higher degree of usefulness, hence his name is not so prominent or well known by the present generation as it was thirty years ago. Many of those whose names are recorded in this old paper I know have passed on; let us hope to receive the re-ward denied them here of "Well done, thou good and faithful servant; enter into the rest prepared for thee by thy "spirit friends" And the least we, then followers can do, is to let them see (and we profess to believe they can see us, don't we?) that there are some who honor and respect their memories and gard for the good work done by them l to their day and generation.

President Harrison says the Lord brought about his election. Wanawithin him dwells the highest, so has the campaign fund that did it. Quay is certain that it was the result of his good management. Clarkson holds that books of the Videe, the prohibition vote would have thrown New York to the tain that his little story of the dinner-pail did the business, and B'aine is con-firent that his Irish-Catholic vote set-

Written for The Better Way. These two terms may be, and I sorry to say are, too often as far ape as chemist and chemistry usually in Some one who can comprand a

drugs-to the ruln of the health of n one who swallows it, oftenest, the who may be able to trace arsenic in a stomach, when taken from any cause, often called a chemist. Is the science of chemistry thus set forth? Chemistry is the language of primal spirit in 🕍 universe. It means every force operat ing everywhere under the guidanci ... ultimate spirit. Oue may be called a Spiritualist when bas attended a seance, or who is golla. ble enough to attempt to believe some thing because some friend says so and so as his experince. Forthwith you hear, "Well, John, don't you thin Dick Mumblepeg is a Spiritualist

Dick may blaspheme, falsify, diaregue his word, chew, snuff, or smoke tobeca or all of them. Get the dollars honesth; if the easlest way, or any way, if 🕍 other way, and yet he may be called Spiritualist. But what is Spiritualism It is the language of the universe, h. cluding the Primal Intelligence limit.

In order that the general public may readily distinguish between many of a so-called Spiritualists and Spiritualism I suggest this plan: To call all those who make no attempt to purity of som or body, and who yet have learned few facts concerning spirit return, sin. ply ists. This leaves of the spiritual which has an elevating ring to it, and may be added when the dross is meltal out of the ists.

This would aid the outside world to readily know what state we are in. Al language should be as pertinent as mal

A frog passes through seven states or distinct stages of development before k reaches maturity. Zpologists have special name for all these stages, and in no case do they call a tadpole a freg N i crysalis or grub is ever called a baterfly or a butterbird. Why call an in a Spiritualist? Let us show the world that we are accurate and honest and sak a careful nomenclature. We my organ ze and chris en our organiza ion "come outers,, because this term will imply that we have stepped out of any or many of the shadows and jungles of cree s and b gotry, and are looking m the parh that leads toward the light

We need not wait till we are on the ulimate of development before the splendid name Spiritualist is applied. But the father and husband who returns from his lab re who doesn't bring more suarbine home with him than be fore comes short of the standard if when he leaves he doesn't kiss his will twice and his little ones one more time p'ece than ever before, then be is wilous to the normal effects of spiritions euce, and is an ist. The wife who does not add au extra raisin to the plumb pudding for her husband, and if the pudding consist wholly of roast potatoes, then an extra blessing of affection and smiles upon them for him and the little ones, then she is an i-; I don't know about that till I learn more about all the fac s in the case.

The bachelor or maid, bond or free Investigates Spir.tualism and falls have hence wider and higher view of minds who see something grand is everything, hence are charitable to ward all.

Tune the barp of thy spirit, reader in the sweet music of the universe and a true Spirituslist.

"Let Them Rap."

To the Editor of The Better Way.

With regard to Bro. Dennis' friendly criticism on my ar icle under the above title, I wish to say Bro. D. is right. I nor no other human being in the fish, know anything about God, only as we, see bim in nature. And spirits who have passed to the seventh sphere # there is such a place) claim that they have not seen him, and know as little about him as we do.

A God that we can place on a throng and walk all around and gaze at, and measure and size up, and tell what he likes and dislikes, and know just what he thinks, and what he is going to do is not the kind of a God I worship.

When I said, "you cannot hinder God," I meant that you could not hisder that irresistible force that sweeps # on, that listens not to our prayers of groups, that heeds not our tears, that tempers not "the storm to the short lamb." That power that turns neither to the right nor to the left for king of potentate, to whom the monarch on his throne, or the beggar in his raga must bow and fall. Call it God if you will, the word is not a "red rag" to ma, like it is to some. Or call it force of nature, or the great over-soul, or whal you will, it is all the same to me. It is that grand inconceivable thing in Deture that is perfectly unknowable, unsecable, incomprehensible and undescribable, and this is just as it should "Ye cannot flud out God." S. T. SUDDICK.

To enjoy life you should be a little miserable occasionally. Trouble, like cayenne, is not very agreeable in itself. but it gives great zest to other things.

Words are things, and a small drop of tuk, falling like dew upon a thought. profuces that which makes thousands perhaps millions, think.—Byron.

Policeman—"I arrest you."
I unocent stranger—"What for?" Policeman-"None av ver back talk or Oil club yer. Oll folid some reason

be one here and the station."

### STRANGE DOINGS.

The New York Herald publishes a strange narrative of ghostly pranks that are taking place in Pontiac county, near the sources of the Ottawa river.

The particular locality of these doings has been the farm of George Dagg, a plain and simple countryman. The family consists of George Dagg, aged 35 years; his wife Susan, Mary Dagg, aged 5, and Johnny Dagg, aged 2. Besides these an 11-year-old girl, Dinah Burden McLean, lives with the family. She is one of the children sent out to this coun-

try by old country philanthropists. Various rumors reached Ottawa in regard to the happenings at the Dagg farm, but not much attention was paid at first, as it was naturally set down to the gullibility and superstition of an ignorant population. The story in effect was that on Sept. 15, last year, Mr. Dagg gave his wife a five-dollar bill and a two-dollar bill, which she put in a bureau drawer. On the following day a boy who did chores on the farm brought a five-dollar bill to Dagg, saying he had found it on the floor near the stove. When examination was made it was found that the two dollar bill was missing from the drawer. The boy, whose name is Dean, was accused of the theft, and on his bed being searched the money was found concealed between the quilts. He maintained stoutly that he was not the thief. Nothing further was done until a series of petty annovances were begun, which have been maintained ever since, only that they have increased in number and mysteriousness. Milk pans were emptied, butter was taken from the crocks, filth was strewn on the floor, and no matter in what inacessible places these articles were placed, the tricky spirit was able to get at them and exhibit his malevolence.

A day or two after this, while the family were in the house, a pane of glass came crashing into the room. Careful watch was kept, but the mischief continued until almost all the glass in the house was broken, yet no visible perpetrator could be discovered. After this fires began to break out spontaneously, the window curtains and other things about the house being burned, as many as eight fires in different parts of the house breaking out in one day. On one occasion a large stone came through the open door and struck the little 5-year-old daughter of Mr. Dagg on the breast, but, strange to say, not hurting her in the least. Dishes were broken, water was emptied out of the pitchers, and on one occasion Mrs. Dagg got a douche of cold water in the face from some unseen quarter.

One afternoon little Dinah felt her hair, which hung in a long braid down her back, suddenly pulled. Her cries brought the family to her side and they found her braid almost cut off, simply hanging by a few hairs. It looked as if it had been sawed off with a knife.

On the same day little Johnny cried out that some one was pulling his hair. Immediately it was seen by his mother that his hair also had been cut off in spots over his head.

Shortly after this old Mrs. Dagg, who had moved into the house with her husband after the beginning of these extraordinary occurrences, was tidying up one of the bedrooms one day, when the little girl Dinah screamed out, "Oh, grand-mother see the hig black thing nulling off."

The bedrooms one day, when the little raps on almost everything, solid walls that could give no vibration; on clothing.

By the way, the burial place of the tribe mother, see the big black thing pulling of the bedclothes." The old lady turned and could see nothing except the clothes being raised up as though some one had caught them in the middle and was lifting them up.

"Where is it, Dinah?" she asked. "Why, don't you see him? He is jump-

ing over the bedstead," said Dinah.

The old lady picked up a whipstock and told Dinah to strike him. Dinah plucked up heart and struck at the monster that was only visible to her eye. While she was administering the blows a neighbor named Smart came into the room, and he also encouraged Dinah to lay on the whip. There was a young fellow with Smart, and all declare that after Dinah had been plying her whip for a while a loud squeal was heard like the squeal of a pig, and Dinah desisted, saying the black beast had vanished.

After this voices began to be heard. Percy Woodcock, of Brockville, Ont., a well-known Canadian artist, and who is besides a student of psychology, was informed of the matter and decided to investigate. He is a member of the American Society for Psychical Research, and would cheerfully travel 500 miles to investigate an alleged haunted house or a spook in-

Arrived at Daga's place, Mr. Wood cock, after hearing a history of the case, took the child Dinah out into the shed attached to the house. Dinah said, "Are you there, mister?" and, to Mr. Woodcock's astonishment, a deep, gruff voice, as of an old man seemingly within four or five feet of him, answered her. The language of the voice was quite unfit for polite ears, and even when not course, was common and rude.

Recovering from his astonishment, Mr. Woodcock began to expostulate with the voice and berate it for the expressions to which it gave vent. It expressed the greatest antipathy to Mr. Woodcock and to the girl Dinah. The conversation with the voice continued at intervals for five hours, the greater part of the time being spent in the house, although it began in the shed. During that time scores of people arrived at the place and heard the

remarks of the invisible one. The following Sunday many people came to the house, among them a Baptist clergyman, Rev. Mr. Beil, who held service there. He finally commanded the the hearing of all who were there a hymn. persistent rapping, to open the door and ers.—Golden Gate.

The listeners declare that the voice was let the long suffering wanderer in just so quite altered. The gruff tones had given we, when summoned to the door by a rap place to a sweet soprano, to which the simple farmers, their wives and daughters listened with awe, while many shed tears,

and one lady became hysterical.

On Monday morning the two Dagg children and Dinah, who had gone to the draw well, returned to the house in haste and said with great excitement that they had seen a beautiful old man dressed in shining garments, who had addressed en-dearing words to the little ones, and then bidding them good bye, had mounted into the air, leaving behind him what the chilvanished.

Is all this hallucination? If it is, attested as it is by scores of people in their senses, it is the strongest hallucination in rap made?" Still, it may not; but as history.

'HOW IS A SPIRIT RAP PRODUCED!' To the Editor of The Better Way.

In THE BETTER WAY of December 21st, 1889, there is an article headed with the question, "How is a Spirit Rap Produced?" I have been looking with much interest in each subsequent number of the B, W. for an answer to that question from some one whose experience might be given to the readers of our favorite paper with much benefit to others, who are still groping in doubt and unbelief, while trying to solve the many seeming mysteries that underlie the physical manifestations of spiritual phenomena; and one of them is the little rap; and isn't it a little queer to say the least, that such a question should or could be asked after forty years of such an cutpouring of light and knowledge? (wish I could say wisdom as well) as has come to this little world of ours.

The writer of this article mentioned this question some consideration, and so it. far as my personal experiments have gone, I am led to think that the peculiar percussive sounds by which our spirit friends often give communications, are not really raps at all." Further on he says: "This movement, as all spirit movements are, I take it, is not physical, but caused by opposition to the earth's gravitation by a counter magnetic attraction."

Well, it may be through my stupidity that I fail to comprehend the meaning of that sentence. Another thing: did any one ever hear, see or feel a spiritual manifestation that had not a material or physical object of some kind by or through which the spiritual was manifested?

Again, in the same article, is this quotation from the editor of Light: "In the Spiritualism of Edmonds and Dexter there is a drawing showing how above and below a table at which a sitting is being held, there is a reservoir of force, (I wonder what holds it) the raps being made by equilibration between these two storages of psychical force. It isn't pleasant to my self esteem to expose my own ignorance, but I can't understand that, either. Then of the spirit,) I could better watch the follows the important question, "Are all manner of the spirit giving answers to my raps made in the same way? I guess questions. He did not, and I suppose not, for I fail to see how the manifesting spirit or spirits can carry around with raps for no, three for yes, and each rap them these reservoirs of force, and always was made by raising his hand and strikhave them ready at a moment's notice, be ing with his knuckles on the railing (on they large or small.

That there is an element in the organism of a rapping medium, call it force or what we will, that the spirits use in their manifestations, we all know; but I don't know as it has ever been discovered just what that element is; and as I have heard thousands that visited the beautiful Green on footstools beneath the feet; yes, and on that formerly roamed over these beautiful my head, and I don't think there is room for much of a reservoir there, but never without the presence of a rapping medium. We all know what has come to the

was heard in the humble, quiet home of of raps by which our spirit friends can the Foxfamily in Hydesville. Small as it was, it went reverberating around the world, gaining in power and momentum ney, I will gladly open my door to any as it "traveled on." Nothing could stay its progress-nothing ever will.

No one supposes that the poor murdered peddler had any knowledge of either spiritual or physical science, or had any plans laid to bring about results as followed his efforts to make his presence known and the cruel wrong from which he suffered. He probably was held to the place from the time his life was taken 'till he learn of the beautiful sublime mysteries of was released by having the privilege to Spiritualism. Mysteries no longer when make his story known by influences of the dark clouds of ignorance have been which he knew nothing.

A friend of mine, who had been a great sufferer from many causes, said, through an excellent medium, (a warm friend of his, before he passed away) that, although she had met and been lovingly received by her many friends on her awakening to not be surprised if their answer is, "I consciousness on the spirit side of life, yet she had been so strongly attracted to her old home as much by what she had suffered there, as by what she had enjoyed, and that she had never left it and did not think she should until something happened to destroy the influences that held her. She said there was a dark cloud hovering over the house, but she could not see what it was. It was not long after that that the house and all its contents were entirely destroyed by fire, and she was released.

Well, I have wandered away from my subject, but as I think no fact can be given pertaining to Spiritualism but what will interest some one, I will suppose myself forgiven and return to the raps.

If I rightly remember, a number of families who had moved into the Hydesville ilies who had moved into the Hydesville passes. Thus, thoughts are things, or house were so much disturbed by the raps rather, they become things whenever and other strange noises that they were they seek expression. Their degree of driven out. At any rate it remained for tangibility may be measured by the force spirit in the name of the Savior to depart.

After Mr. Bell had gone the voice sang in a little innocent child, when she heard the themselves upon the consciousness of oth-

will open and let the rapper in. There may be many others awaiting entrance, but it needed only one to make their pres-

I began this article with the intention of relating an incident that occurred in my experience while on a visit at the home of the justly celebrated "Eddy Brothers," as they are called, (but the whole family should be included, as they are all medidren described as a 'line of blaze," and so ums.) in the town of Chittenden, Vt. thinking it might throw a ray of light on the still unanswered question, "How is a reading the article in THE BETTER WAY set me to thinking, it may do the same for others; and who knows but what this little narrative may not fall under the notice of some one who may remember it, as I know there were some eminent people there from Ohio at the same time. The temptation is great to write of the strange and wonderful events that occurred there during my visit. But I will confine myself to the one subject of not only hearing but seeing how some raps were made.

The home of the Eddy's was for years crowded by all sorts of people from-well, everywhere. And the brothers for their own convenience and the better accommodation of the multitude, built a large hall over a wing extending from the main building. I think it was forty feet long by twenty wide, and across one end a platform was built about three feet from the floor, giving every one a clear view of all the spirits and their manifestations. A cabinet or closet had been partitioned off lathed and plastered on both sides, with above says: "I have been recently giving a door with only a curtain hanging before A railing enclosed the platform, leav-

ing an opening for the steps that led up to it. On the occasion of which I am writ ing, William Eddy being in the closet, a great many spirits had come out and in various ways had made themselves known to their friends. Some spoke in strong, clear tones that all in the audience could hear; other seeming weak and feeble; still they made themselves known and talked with their friends, and there were many affecting scenes.

This being my first experience at a materialization of spirit forms, I was so much absorbed in watching the weird scene (and I believe I never once thought of a spirit coming to me) that I didn't wake up till I heard the voice of the man ager saying, "Don't keep the spirit wait ing; ask the question." "Is it for me?" The order was to begin at the end of the first row of seats and ask in order till the spirit responded. When the manager spoke a spirit form had come from the cabinet, walked the whole length of the platform and was standing exactly in front of me. Well, I asked the question c r ainly with no fear, but with a great trepidation, and was surprised when I found that I was the favored one. In my confusion I mentioned the name of two relatives, knowing I was wrong. Being a little more collected by this time, (for I perfectly identified the personality could not speak. My first and all my questions were answered by raps; two which he seemed to lean for support) just as mortals always do it, and I think were heard all over the room. O her spirits may have announced themselves in the same way, only this was what I saw and heard myself. I don't think that there was any reservoir there.

One other manifestation I saw. The hills and valleys, is on their land and in plain view of the house. Santo came out of the cabinet, and, after walking around awhile, raised up his hand and struck the ceiling a number of resounding blows, world of humanity since the first tiny rap then retired. There may be many kinds make their presence known. If they will only come to me, a weary, way-worn pilgrim on the western shore of life's jourkind of a rap they may give.

I have already wit ten more than I intended, but if it will induce others to come forward who have had a great deal more experience, and a larger amount of knowledge than I have, it will benefit many an inquiring mind without doubt,

Compared with what we know, how vast the field that lies before us from which to glean vital truths so necessary to our growth and well being in this short

and troubled life. How much yet to learn of the beautiful sublime mysteries of piritualism. Mysteries no longer when the dark clouds of ignorance have been rolled away and a "little child shall lead us."

Why not put this question direct to the spirits themselves? To those who can control the little sensitive psycograph, or, better yet, a slate writer, or even one who can use the crude spirit board so-called, not let them answer it if they can. I should not be surprised if their answer is, "I don't know." As a general rule, spirits seem to like to be credited with the ability to answer all questions put to them, and don't like to acknowledge their ignorance any more than we poor mortals do. So let us seek their aid in solving this troubles some question, knowing that they have access to sources of knowledge and wis dom denied to us on the material plane of life. If this stricle should arrest the attention of one or more of the readers of The Better Way, and they have the privilege of consulting the spirits through any of the above mentioned ways, will they please transmit the result of their error forts to The Better Way and thus help others in their search after knowledge, who have only a rush light to guide them.

In the solution products all two peans, and say graphs and security as from and solution products all the year, band and pamping to the Bancho, with a pamping to the latter, where as flue babdies and balf miles to the north extends the Santa large round exists as can be foound any address. Buttmerland faces the south and ocean, gently all particulars will be material on any babdies and balf miles to the north extends the Santa large round exists as can be foound any address. Buttmerland faces the south and ocean gently all particulars will be material to any babdies of the latter, where as fine babdies and balf miles to the north extends the Santa large round exists as can be foound any address. Buttmerland face access the south and ocean gently all particulars will be material to any address. Buttm others in their search after knowledge, who have only a rush light to guide them on the thorny road. E. A. W.

Thought is the expression of spirit through matter, bearing with it some-thing of the substance through which it

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Some have so little good in them that it doesn't take much to blacken them.

As well as we are able to find an excuse for our mistakes we should be able to find one for those of our brother mortals.

Say all the good you can of another, but not by showing up the evils of a fellow mortal. It drags the former down with the latter.

Dreams are generally the reflex of our actual self-the more practical we are in daily life the more natural the dreams, and vice versa.

"In Gold we Trust" is the motto of the average American statesman, though they have stamped on the money they are after "In God we Trust."

Some people do not sympathize as readily as others because they dare not, their sympathy being too intense when giving way to it, and thus suffer unnecessarily.

As the daily papers keep the records of all the public men now, the recording angel in heaven has but to refer to the files of the former for information concerning a new comer from these ranks.

"I find much in the columns of THE BETTER WAY, much to uplift and make better each human being. The editorials teach us truth and purity. I turn to that page with interest."-MRS CELIA LOUCKS

Rich and poor are necessary to make up a community. Without the consumer the producer could not thrive. What would the many shops do wi hout buy, reand if all were poor there would be little buying done, and if all were rich who would labor.

bible was a hit at human conceit. Those who take others for fools generally fool themselves in the long run, and the biggest donkey of all is who fools himself.

Curb your angry emotions in either conversation, debute or feelings towards others, and your temper when reprimanding your children or servants. It will save you many a headache-anger, irascibility and excitement stirring up the bile and nervous system and producing the pain mentioned.

If you must be critical be just in your criticisms. Unjust criticism is both selfish and presumptuous. In one we are doing an unloving act and in the other we are presuming to know what we don't know which is arrogant. Those who are more critical than just are unworthy and incompetent judges.

A liberal paper which gives Spiritual ism a slight rap over the knuckles in one portion of its issue says in another that "Liberalism aims at the moral elevation of man." Well, Spiritualism doesn't aim at it only but does elevate man morally. By simply aiming at it we may miss it, and often by hitting a thing we knock it down. So, if the two, Spiritualism is the surest road to moral elevation.

Learn how to prepare conditions to receive your known departed friends before telling the world of ancients spirits or of such that only exist conjecturally. One word-a name or a familiar by-name-is worth more as a test of spirit communion than a book full of syllogisms. Let our intercourse with spirits, like charity, begin at home-not "beyond the stars" or at remote ages where proofs are lacking to establish our claims.

"Jackass!" uttered a man contemptuously after reading an editorial in a popular journal of moral culture. Whether this was meant for the editor, or was a reverberation of the effect it had in his own soul, is not told. But as the first effect that a philosophic truth has on us is to give us some light on our own character or nature, it may be presumed that the above expression was a due appreciation of his own nature and an immediate acknowledgement as to its specific resem-

Don't repeat too often what you are gong to do, but do it and let others do the talking about it afterwards if it's worth talking about. Great promises invite great expectations and often cause disappointments that place later achievements, even when worthy, at a disadvantage which requires extraneous efforts to bring into no tice. Rather disappoint beyond expectations by producing more than was promised. This induces favorable comment and lightens your own efforts.

We claim that our government is secular, and that whenever prayers are offered in Congress or in legislatures; whenever chaplins are appointed in the army or navy; whenever our courts administer an oath; whenever a President or Governor of a State, appoints a day for "thanksgiving and praise," and whenever any man is made to suffer in body or mind for holding or uttering any opinion upon religion, the spirit and the letter of our National Constitution is violated.—Boston Investi-

A character-reader need not necesarily be a psychometrist. But a psychometrist may be a character-reader, a diagnoser of diseases, a clairvoyant test medium, a prophetic medium, and all that partakes of sensitiveness and intuition! A psychom etrist is more than either of the above named taken separately; it constitutes the whole combined-for it means to dissect the soul nature of man or to analyze his spiritual nature. Whoever does all this is worthy of the name, or entitled to be called a psychometrist. The rest are but branches of the mother tree, or when taken as above named separately. Such is psy chometry as we understand it by experience and otherwise.

Sudden excitement frequently allays pain in children. By diverting their minds away from the centre of suffering in this manner the inflammation that produces the pain is dispersed; and if kept up, the climax which all such sillictions reach, may pass unnoticed. Active mental vibration also acts as healing fluid in those who have this gift-man becoming his own healing medium in such instances. Head ache of course requires tranquility because the brain itself is affected in this case, But in other acute sufferings sudden excitement is a relief and often a curative It may be induced in children by any little d-vice that will startle them, as the cry of "fire" sometimes does. It is both a relief to the sufferer and the attendants and therefore no "sin" as some might make themselves believe.

A man read a paragraph in the paper he was taking which he thought suited a rival. Marking the same he mailed it to the latter's address. Upon receiving it, this individual went to the office of the paper, berated the editor, and wanted to know why he had struck him so hard without cause. The editor was perfectly innocent of the damage he had done and did not even know that such a being as the accuser existed at all. Explanations proved that is was a mere philosophizing The most skeptical often prove to be the of human nature on part of the editor, and sensible people and glaringly noticeable most credulous in the end. The con- that truth always struck hard when it to both old and young-even children founding of the wise as spoken of in the could find lodgement. Shall are liable to looking on with a sort of horror combe accused. We unwittingly tell the truth mingled with strange meditations at such and especially this: who make it an avocation At length editors should have not a friend left in the world, for in the years of scribbling they are apt to reach every reader in some way, and if, instead of profiting by it, all were to follow the example of the above gentleman, this would become a sorry world indeed. However, we'll take the chances on it and loved. It is better to go a little the leave the rest to fate-even if we have to other way, for it lends a charm not other tell another truth to get out of the first one, or tell one as an excuse for another.

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ARE ALL WRITERS MEDIUMS? The man who writes of love or composes love songs need not necessarily be a love sick swain. If this rule held good looking. Oh, thou blessed evil, hast kept throughout, what rogues the novel writers many a heart beating hopefully-in vainwould be who depict the passions of but perhaps for some good in the end, and thieves and murderers. Writers and com- thus we will not chide thee too severely. posers are simply mediums or psychometrists and during the time of writing take ments thou causeth them is punishment on the conditions they are depicting, thus enough. Age to such is a hateful monenabling them to give them as they exist. Mr. Weatherby, a composer was recently

asked how he obtained his ideas for songs: chastened soul, it is a welcome guest, an They come at the most unexpected moments. Many people who read or sing sought for reward, soon to enjoy the my songs, particularly the love songs think I am a young man madly love smitten. It is nothing of the kind. I am an old married man and have a family of only adds to one's youth and beauty; in children. My sea songs are written far which age means experience and wisdom. from the sea, and my rural songs miles from the country. Many suggestions for lessed spirit it must not despise age-it love songs have occurred to me while must not combat it or keep it hidden bereading Aristotle. I cannot write unless I am happy. My most melancholy dirges emotion keeps the spirit earth bound after were composed when I was in the best of its releasd from the body and so-called age

ALL GO TO HEAVEN NOW-BY BALLOT. Mortals dying in infancy, declares the Cincinnati Presbytery in its proposed revised articles of faith, go to heaven. For the past 200 years, only the elect or such with everything that is beautiful, godlike infants as are born by believers were saved from hell fire and eternal damnation.

It is really healthful and a hopeful sign to see that our Presbyterian brethern are becoming so generous, so liberal, so charitable--as even to admit other people's babies into the holy sanctum of the Lordan estate on which Presbyterianism has the largest mortgage and on which no titles are legal except endorsed by one of the

This matter was first brought up at the general assembly in New York last May. At that time about tifteen Presbyteries made an overture to have amended the article of faith relating to the salvation of infants. Now, modern theology taught that all infants, heathen and christian alike (Spiritualists excepted, as they are neither heathen nor christian) go to heaven.

investigations or sign yourself an honeit What these fifteen Presbyteries wanted believer. The test must have a positively was an amendment to the doctrine so as practical and rational bearing, or prima to confirm to the present belief.

The Presbyteries throughout the country are now voting on the matter. Thus far thirty-three have responded and of these two-thirds are in favor of the proposed revision. The other third are un doubtedly so creed-bound and set in their hell-fired doctrine that they dislike to give up the old for the new, or exchange a myth for a reasonable conclusion, or at least a charitable one.

The above was referred to a committee of the Cincinnati Presbytery some time ago and at a meeting held one evening last week reported in favor of the revision, though not changing the phraseology of the original doctrine, but giving it a broader meaning. A minority report suggested that the change be made by the addition of another paragraph explaining the disputed article.

Well, as long as they reach it; it is of no importance by what means. The main object is to save the infants from an everlasting roasting and toasting and frying and broiling, with no cold waves in prospect to freeze out the devil and his clerks, porters, fireman and elevator boys.

And all this accomplished by that wonderful medium—the ballot.

No greater enemy to man on the physical plane exists than age. He combats age like an aggravating tormentor that haunts him night and day. He wards him off by every available means that science is capable of inventing. Man hates age like poison or death, and watches every encroachment on his person like a cat watches the movements of a mouse. Every additional wrinkle is noted and additions made to the toilet case to meet the enemy. But age will come to all finally and the best way to hide it, is to dress and comport onesself in accord with the same and not endeavor to do so by dress suited for a much younger person, or make physical exertions that only become a much younger person. Both are nauseating to antics and unnatural mode of dressing. To see an old man dress like a beau or a dude, or an old woman like a girl in her teens, gives them each a weird appearance; while putting on habiliments or conducting ones self becoming the age arrived at lends men and women the harmony necessary to make them respected wise given to the being. Take for example a young man who conducts himself like an elder, or a pretty maiden dressing somewhat motherly or even grandmotherly, how it heightens their dignity and beauty in our estimation. This principle holds good to the end of life; but vanity in the human race has perverted man's intuitions and he now sees things reversed, distorted, wrong side up, or sees evil where there is good, untruth where there is truth, folly where there is wisdom, etc. And so many see youth or beauty in themselves where there is age or deformity plainly visible on the surface. Vanity, vanity, vanity, thou perverter of man's spiritual sight, his clairvoyant powers, his discernment, his intuitive forces or faculties or qualities-yet comforter to vain people in making them believe they are young and beautiful when they are old and haggard As for thy victims-well, the disappointster; but to the spiritual minded, the purified, the silent sufferer, the sweet and "I scarcely know myself," was the reply, angel of light foreshadowing the ripening of a human spirit, soon to receive its long blessed peace it deserves and soon to be released from a condition of life in which age is neither felt nor seen; in which age But to have age have this effect on the re-

neath a false exterior; for such a soul

becomes all the more intensified, glaring,

hideous. Welcome old age; hail it with joy; love it; and it will love you in the fu ture, and this means harmony with heaven, harmony with nature, harmony and angelic. But vanity or self-love does not lead there. Forget self and let nature unfold you as she will. Nature never errs, and if we find ourselves becoming old or wrinkled it is no mistake and we should not oppose it. It is like retarding growth or the ripening process of our better self God knows best.

HOW TO REPORT PHENOMENA. In reporting the phenomena, contributors should be very careful to mention

only such facts as tests that have a reason-

able foundation. Saying that "a spirit

materialized purporting to be my mother

and called me child" is no test. Nor by

adding that "she undoubtedly was, be-

cause I know the medium to be honest."

Nor will such testimony be accepted by

the world because you are honest in your

facie something that leaves no room for

doubt or suspicion. Old Spiritualists

even smile with pity on such "tests" as the above and skeptics scoff at the credulity of the writer, and which leads many to believe that Spiritualists in general to be the most gullible and easily duped people in the world. It is best to say nothing about your experience than to report it in such a ragged way. Common sense is as much needed in dealing with spiritual affairs as with the material, and those who haven't perspicuity enough to know how to report a seance should consult a lawyer to learn the first rudiments in presenting facts or how they are accepted as testimony. To force our experiences on readers or hearers by im pressing our own honesty on them often makes matters worse; for too much faith in dealing with spiritual phenomena is as bad as too much doubt or skepticism, and gives them all the more reasons to doubt. And to take umbrage at such doubt only proves that we are either in doubt ourselves or that we have been fooling ourselves in trying to believe too much. Let the test be so positive that you would not fear to give it as evidence in court, before publishing it, or imposing it on newspaper publishers, who often accept it for fear of offending someone if not accepted. Now. intelligent readers blame the writer of such unstable description of matters pertaining to the phenomena of Spiri'ualism -not the publishers, knowing the latter are generally gifted with judgment enough to know the difference between sense and nonsense. There are ignorant people though who believe to the contrary. But this proves the want of judgment and so their verdict have no weight with re:sonable people. What we lack are pract cal minds to write up the phenomena at seances. Materialists or writers for the secular press on practical subjects do not understand the spiritual enough to give it truthfully. Scientific Spiritualists are "as scarce as hen's teeth" as yet, and our average newspaper contributors are better philosophers than they are scientists—caring too little for the phenomena to make this study or attending seances for the purpose of giving the facts noted to the public. And strange, yet true, the phenomenalists have the smallest percentage of writers in their class; and the few that do sacrifice themselves for the cause are mostly enthusiasts, who, through their great love for the cause, rose-tint things too much for this practical age and the critical public before whom these "tests" are held up for examination and analyzation. Spiritualists, above all other people. should be extremely practical in dealing with the skeptical world. Remember, the reporting of phenomena is not reading matter for Spiritualists so much as it for investigators. The former need no "tests" from others. They have either had their own or are having them personally. But investigators need instructions of this sort, and we should be careful to make the so-called test have the appearance of a real test. If it cannot be done, it is no test and needs no public recording. The test need not be a personal one or come from a family spirit or a friend, either. A strange spirit may grant a mental wish that we made, and prove to us in this way that spirits know our secret thoughts, or a co-investigator may receive tests in our presence—to which we are witnesses that may be reported for him or with his consent, and so stated as to give the report veracity and individuality. But the thoughtless, rambling and often slip-shod manner in which such manifestations are reported give them the appearance of fraud rather than spiritual facts, and lead to opinions of us that are anything but encouraging or complimentary. Hoping there may be a reform instituted in this respect very soon, we close by apologizing for saying as much as we did on the subect-should some of our friends have been accidently hit by our much needed say-so. It is said that truth always hurts. Well, if it didn't, it would have no effect, either, and all our efforts would be in vain to make Spiritualism respected by making its adherents practical. A little sentiment is good in its proper place, but when we are dealing with hard facts, let them be pre-

or become a convert.

sented in such a manner that they cannot

be disputed or disproved except by per-

lenger-that will either make him shut up,

sonal investigation. Challenge the chal-

"DAMN IT!"

Justice Hobbs of Baltimore recently dis missed a case against a patrolman who was charged with saying "damn it" while arresting a man, the judge explaining that the mere use of the word "damn" was no: more significant than the word "durn," and that, so defined by Webster, when used by itself was not profane language. "If," continued he "the prisoner had used it in conjunction with the name of God, I would have found him guilty." We suppose the pronoun "you" would have had the same effect. Those who say "Jamn it" then must feel somewhat relieved to know that they can use the term bereafter without compromising their soul nature or be in danger of arrest.

BRIEFS AND PERSONALS. W .- Will appear in next issue.

Our love to all subscribers—but please

Cold waves run the thermometer down and the coal up.

The public school system of Texas ex cludes all religious exercises and instruct-

Ine sight of strawberries at this season of the year will probably bring forth an early crop of spring poets.

A fine production entitled "Eulogy on Woman," will appear in our Ladies' Department in issue February 15th.

A good slate writing medium is wanted in Canton, Ohio. Address with reference, E. T. Bowman, 187 East Eight street.

Mrs. R. S. Lillie speaks in Cleveland; Lyman C. Howe in Boston, and Mrs. Brigham in Brooklyn during February.

Mrs. J. A. Allen is the local speaker for the Elmira, N. Y., Spiritualists, and is reported as being a very estimable lady. Hopkinsville, Ky., has a prodigy. It is

colored infant three months old, that talks as plainly as a child of three years Nellie Bly has completed her trip around

the world. Ste arrived in New York last Saturday, having made the tour in 72 The "S'ar of Bethlehem" is again pro-

phesied for this year. We have been looking for it since 1884, but, like the cold wave, it cometh not. The latest fad in fashionable society is to have a couple of front teeth of one's

false set filled with gold to give them the appearance of genuineness. The German Reichstag has resolved to exempt students of theology from military service, and to extend to all the German

colonies complete religious toleration. To-morrow Mr. J. Clegg Wright lectures at G. A. R. Hall for the Cincinnati Society of Union Spiritualists. Admis-

sion in the morning free. Evening 15 cts Mrs. Carrie E. S. Twing held several interesting services at Elmira, N. Y. She is now in Springfield, Mass, and may be addressed 93 Sherman street, care Star

Pub. Co.

D.-Report too long. Must either reach us by Friday to insure insertion or be cut short. All matter that comes in on Monday and Tuesday must be brief to find thought and knowledge, range with any space left.

On Wednesday the fifth of February the Union Society will give a Bat Masque at their hall. All Spiritualists are invited to advance in spiritual development participate, but must secure a ticket of in-

vitation from one of the officers. The greatest known depth of the ocean is midway between the island of Tristna d'Acunha and the mouth of the Rio de la Plate. The bottom was then reached at a depth of 40,236 feet, or eight and three-

quarter miles. We have been so overrun with correspondence that several columns had to be left out of the last issue. We however, bring it on the seventh page, having had to rob the Youth's Department of space to do so.

1890 has begun its death harvest among the Chinese already. On the 9th of Janu ary a theatre collapsed in Shentung, kill ing 250, and on the 10th a steamer sank with 400 Chinese immigrants on board all of whom were drowned.

The many friends of Dr. J. B. Campbell will be pained to learn that he has been severely indisposed with the prevailing disease, La Grippe. We learn however that he is slowly recovering and trust he will soon be able to circulate among us.

The Topeka, Ks. Society, we are informed, had to cancel their engagement with Mrs. Sheehan of this city, on account of bad weather and the financial results that this brings forth. Though sorry for Topeka, many Cincinnatians will be delighted to know that their favorite speaker is not going.

Sunday services are now being conducted at Willis' Hall, 21 Broadway. Th: same begin at 3 o'clock precisely. Last Sunday Dr. Eldridge closed the services with tests and psychometric readings. This gentleman will probably be engaged to conduct the entire services in the future. Those who find Sunday afternoon monotonous may find it profitable to wend their way in that direction.

Mrs, Glading closed her engagement with the Union Society of this city last Sunday evening. A large audience was present and her closing lecture was exceedingly interesting, speaking of the moral experiences of man from the cradle to the Truth has no birth, no death; it is eternal. thanks was tendered her publicly and quarries in Arabia.

closed with applause. Mrs. C. in good spirits and gave nu try cellent character readings, about all, which were acknowledged a She leaves with the good wishes know her, and will be missed !

Mr. L C. Meeker of East O. O., sends in an objection to Dr. C. Abbott being called a Spirit thinks "S ippho" was not justing lieving so. In augmentation of he proval he sends a clipping from Tribune of Jan. 21st '90 with D. installation speech which is quit. and Jesusian.-Probably as D. A. is an orthodox Christian, but us in the pulpit he is an inspired me says things which lead some of his to the belief that he is talking Spir

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We serve our contributors as circumstances will permit. It ticles or correspondences do los the issue following the receipt of it is because enough matter in a type, or, in other words, the party and will not admit of anymore, a patience with us as we are him time to progress in order to be contributors made happy. A is not like a street car in which the always room for one more. Type admit of quite so much company human flesh doss, and thus bet at amount of matter can be equenced

Literary.

On The Inside. Sanfred & Ca . York, announce for Feburary book by Mrs. Florence Fact whose "France-A story for Ma Women," aroused much costro summer. Its rather puzzling The Inside," is partially explanation remark of the heroine quoted on be page, I wanted to get un the inside and see the wheels go round" work Mrs. Kelly has opened and new tield in American fiction & who have read the work pronounce ingly original, and say that it is med ter and more interesting than Fr and will attract even more attention did that startling book.

The National Magazine for The will contain an interesting article by Schele de Vere, of the University of ginia, entitled 'How we Write' many curious historical facts. Ret l Quinn, LL D., will contribute The Literature." F. W. Harkins, Com of the National University, will me his essays on Snakspeare. Arm readers will be especially interesting announcement of a New York to this University of farm property, san at \$25 000, which will be utilized agricultural department to teach practical farming to needy yang a who desire to earn their expense with college. Other articles are by Dulin

S Thomas and eminent divine. Il lished at 147 Throop street, Cairpal Sample copy 10 cents.

· Progression, or How a Spirit Ama in Spirit Life. The Evolution of h Price 15 cents. This work of 15 mg packed with most excellent content of important ideas concerning press spirit life. "Purified spirits are then have become so refined and exist. in mentality and in form, that the with super-earthly splendor and a

infinite boundaries.' Prof. Faraday explains how that impulses from high spirits, arous = activity in earthly minds and lead use

In the second parts he treats of the lution of Man from the lower of animal life, and anticipates in # stances the latest discoveries of in Scientists on the origin of the race. For sale at this office.

Vick's Floral Guide,-We in ceived from James Vick, Rochester, 34 his Floral Guide, which in bemy all pearance and convenience of arrange surpasses anything in this line with have ever had the privilege of see fore. It is a pamphlet eight by in size, and with the covers while no means the least important put contains an even one hundred pages though called a "floral guide," it is to vegetables as well, and include a list and description of both vegetables and also small fruits of be brought within the compass of this size.

In all that the Vicks have unit heir aim seems to have been to near to absolute perfection as per and probably no one ever did so wards bringing the cultivation of to the high standard which it has an tained as did the head of this firm.
The firm takes the same pride in choice vegetables as in developing ive varieties of flowers, and alter

their seeds for a number of year able to recommend them in the We advise all our readers 10 cents for the Guide (which can be ed from first order); and if there at of our lady friends who can !! growing a natural rose which

pare in beauty with the New Strips shown in the illustration, we should receive an invitation to call and see Largest Structure Erected by The great pyramid of Ghizeh is !

gest of any kind ever erected by the of man. Its original dimensions base were 764 feet square, and in dicular height, in the highest point, It covers over four acres of ground has been estimated to have cost than \$145 200,000 Internal evidence that the great pyramid was bept the year 2170 B. C., about the him birth of Abraham, It is estimi about 5,000,000 tons of hewn slot used in its contruction, and the eff points to the fact that these stone brought a distance of about 700 ml



### Alliance O.

will lecture for the First Spiritual Society of time this winter woolly to the Inventors on this city standary. February 2nd, morning and evening, at the Independent Christian Church; also assist Mrs. B. B. Wilson and the chorr with appropriate vocal and instructions have been given bin, which will be forthcoming as some as pitents can be obtained for them.

### Denver, Col.

writing medium of Casasdags fame, arrived Dr. Chas. C. York, in the eightieth year of n Benver, Col., on January lat, in response to a call from a circle of businest men. He is located at 1821 California street, where he is kept busy. He runs the meeting with good success. He has calls to visit other cities in the same State, to which he doubtless will respond.

### Haverhill, Mass.

Mr. P. A. Wiggip, of Balem, Mass., gave two interesting lectores, on January lyth, for the First Modety at Unity Hall. Evening aubject, "Some of the errors of Roman Catholicism. Mr. Wiggin is a fine trance iccturer, his control purpo ting to be an actor, Morne flue tests were given; many name. given in full, and a very pleasing feature is the fact that the control desires those recog-nizing to be very sure that they know the parties presenting themselves for recigni-tion. Mr. Wirgin speaks significary, offowed by Mrs. E.C. Kimbal, of Lawrence, Mass., who ranks with the best test mediums of the day. Fraternally,

### Minneapolis, Minn.

The writer wishes to state on behalf of our medium, Mrs. C. D. Pruden that she is well partially as to the alleged Buffalo expose of received by the pub ic as a sincere medium. Mr. N. Cobb, a medium for the phase of laboring earnesity for the cause. Not only transfiguration and materialization, develgiving wonderful manifestations through oped under the auspices of this society. The her mediumship, but labors to comfort the verdict was unanimous and a resolution poor, kindly healing them in their hours of adopted as follows: 'That we, the members sickness and visiting them with words of of the Mantua Association, know Mr. and comfort and cheer. His also made many little and Mrs. Newton Cobb as respectable and tie ones happy on Christman eve at her home honorable citiz us of Mantus, and as mem-

den and T. B. Wilson; Corresponding Secre 18.y. A. H. Colton; Financial Secretary, C. L. Graessle; Freasurer Richard Kershaw.

A committee was appointed to draft con stitution with a view of having the associa tion incorporated.

Our meetings are now held in Garrison Hall, corner of Euston and Leonard Ave-

Visitors, especially strangers in the city, are cordially invited to attend. Services at 3 and p. m., each Sunday. Yours truly,

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The friends of Capt. Henry F. Tripp, of past, will be pleased to learn that a patent formed to place it up in the mark it for sale. Frank G. W Ison, of Muntua Mattion, Ohio, The Captain and Mrs. Tripp are giving their

### PASSED TO THE HIGHER LIFE

Will A. Mainfield, the independent state | January 1th, from his home at Ouset, Mass., his age. Dr. York was the oldest Spiritualist in the ranks, having been a meamerist and clairvoyant, seeing spirits three years before ville. The doctor was a highly respected virle. The doctor was a highly respected cilizen and physician, and had made many remarkable cures of cancers and other obsiduate and critical complaints wholly by apirit direction. He was conscious up to the very lass (noment of his depa ture, and bailed the comit g of the change with eagerness and delight, seeing and conversing a futer-vals with his guides and friends who has passed on before. Surely such a trust and conditions is much to be dedred, and his can we mourn for one so well prepared for the change. Services were held at his homon Pearl street, Monday, 8th hust, and the remains deposited in East War, ham Cemetery.

AUGCETA FRANCES TRIPP.

Matua Station, O. On the return of our worthy and highly esteemed President, Lewis King, from New brasks, a special meeting was held January 5th. By request after due deliberation, the cans of Mr. and Mrs. N. Cobb, members of good repute, was considered fully and im-

comfort and cheer. Mhe also made many little ones happy on Christruas eve at her home with a Christmas tree and suitable presents. All were made happy by her kindly efforts and motherly love. It was called the Spiritual tree and given by the medium and her guides. Singlay, marching and rectitions, with remarks from the medium, and others contributed part of the program. The old enjoyed the "love feast" as well as the young. Respectfully yours, Robert R.

Worcester, Mass.
Luring the month of January our Society has been favored with three very able and interesting speakers, the Rev. Mr. Beals of Sproton, Mass., formerly of the Universalist faith, Mrs. R. G. Kimball, of Boston, and the past two Sabotahs Mrs. Ida B. Whittock, t. Baston, the two ladies closing their lectures with tests. All three are worthy a place in any and all our societies as interesting and edifying lecturers.

Joseph D. Stiles, of Waymouth, Mass., the wonderful test medium, as to be with us the two first Sanday the Fibrusery, and the third Sanday the Hon. Sidney Doan, of Warren Rt. L. for turity years a prominent Methodist elegyman. Yours fraternality.

St. Louis, Mo.

The First Association of Spiritualists have elected the following officers for the ensuing term: President, M. Goettler; Vice-President, M. S. Beckwith, John M. Collins Chas, A. Mautz, Geo. E. Williams, Eno Louis den and the salvice excellent. His Cayman, A. R. Callon: Financial Spiritual and encourage the count of the linear properties and the bayond words with the result and not on the storest properties and the bayond words with the result and more and the salvice excellent. His Cayman, A. R. Callon: Financial Spiritual and encourage the count of the sald was one of coulinual pleasure and profit, which he deemed he and T. B. Wilson; Corresponding Secretary, C. L. and would aid aud encourage the cause beloved by every honorable means in his power, and was pleased beyond words with the renewed interest and activity. In matters appretional now being manifested here. May the influence for good, truth and right prevail and go forth as ever on the bright wings opence from the Mantua Association of Spiritualists. Yours fraternally,

HEND F. LEE, Prest,
FIGNER G. WILSON, Corresponding and Recording Secty.

## Meadville, Pa.

The cause is healthfully growing in Meac

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### Anderson, Ind.

It has been some time since I have been able to write for THE BETTER WAY, owing to has just been awar ied him on his latent new | quite a severe sickness. I have been sufferinvention, and a slock company is being ing from a severe attack of diptheria, which has kept me from doing anything, Thi invention was given him by spirit aid, only lecturing Sundays, and I should not have done that, but I have never disappointed an audience yet, and I do not want notes from Indianapolis, telling of the proofficers, but I have forgotten some of them given you." and will wait until I return. One word hough in regard to Indianapolis I have ternal discord from almost the very first has our and such will be together in the spirit kept the modely in constant agitation, and At the after noon meeting Mis. M. E. Williams, the charronn, introduced Mis. Amanda Spence, and unless that is done away with the modely must pass out of existence, like its predecessors for the same reasons. A class of minds there are among them who, if any one does not agree with their ideas of life here and hereafter, will do all they can to make it impleasant for all whom they can reach. I have hopes that the bester nature in those who are prone to gossip will assert itself and the society keep up the interest that is now manifest.

Mrs. Van Dizee is there for this month, but has been sick some of the time, which has interfered with her work.

Here in Anderson we have a good hall, owned by Dr. J. W. Westerfield, who gives it to the society rent free, paying the gas bills and doing the janitor work besides, and also subscribing linerally to the apport of the meetings. Such appric as these are rare. He not only does that now, but he has done a great deal for the cause ever since be became a "pritualist—thirty-seven years ago. "Appritualist —thirty-seven instead of growing better it seems to be more

ways are inded his every effort to work for humanity. There is a very good Lyceum here; while ways seemed his every effort to work for humanity.

There is a very good Lyceum here; while it is not to the best of running or er, yet there is quite an attendance of culidren who inke an interest in it, and are anxious to see the work go on. I was in hopes I should complete this organization, but it! thenlit on my part and this tast week on the part of others has kept me from it; but ere long the Lyceum will be put in good shape. The meetings are well attended, though the weather has been anything but pleasant. I should be fearful the world wou deone to an end if we should have pleasant Shudays again. Mr. W. R. Culty lectured and gave lesis during December, and the society were so well pleasand with him they have engage thim for six months, beginning next month, and I trust that under his adminis ration the society will build up. There is need here, as well as cleewhere, of united effort on the part of Spiritualists to lay ande all personal recitings and put their shoulders to the wheel and push together—not to proselyte but to educate the people into the higher truths of our spiritual nature but our mental and moral one as well, and if that be true, then that means change, changing from old ideas into new ones. I shall hope for much while Mr. Colby is here. Last week was the anniversary of my advent in the spiritual racks. It is either nine or ten years, I cannot tell which. Time flies so rapidly. What changes have taken place in that time. I do not know what of the future. I know what he past institute the same in the days to be. I go from here to Spiriugh id, Mo., for the mouth of February, and my address will be Springfilled, Mo., oare of Prof. W. J. Black, lock toox 10%. Trusting the year will be full of good thrugs for ail, I am as ever yours in the cause of truth.

Haverhill, Mass-

## Haverhill, Mass.

In the dawn of the New Year I thought to send your readers greeting, but we are still etween smile and sigh, like a new born

babe the untried days are still pefore.

Since my last writing from the thriving oity of Pittsburg I have touched many hands some for the first and last time. How curious to its touch and go, this mingled interest in human affirs. How mere localism chain us to-day, for the universal to-morrow. Well, we can't build in last year's birdness; the glory of our work lies in the freshness of ever recurring morn. The roses bend weighted with dew, the sunbeams kiss the pale face of childhood; and lot the roses are transfused into mingled lilies and roses on cheek, dew on lip, and violets that peep out from the fringing lashes to remind us that

but we can tell you that you will not drift there, you will find work to do and others to

Many Spiritualists believe in fate and predestination. "Is our life in any way laid out for us by a divine power?" "Yes, to a certain extent our lives are shaped by Divinity." "Rough new them as we may." But you should strive to do all you can to belp. You cannot change; you did not choose your race, or character or sex or dispusition, but gress of the Lyceum and the names of the you can make the best of what has been

> "Do the world's people mingle with the Christians bereaftei?" "All who have the Christ-principle within them are barmoniland, whether they are Christians or not."

At the after noon meeting Mos. M. E. Wil-liams, the chairman, introduced Mos. Aman

### Brooklyn, N. Y.

The Brooklyn Psychical Research Society was successfully organized at the commencement of the new year, and now holds its regular weekly meetings every Monday evening at 8 o'clock, in the spacious parlors of Mr. and Mrs. Haslem's elegant home, 470 Willoughby avenue, near Nostrand. All matters relating to occult science and psychical phenomena are intelligently discussed, and every member in rotation, expresses his or her best thought upon the special subject under consideration, giving also their personal experiences in that particular line of investivation.

The intention of the founders of this society is to make it one of the foremost bodies in North America for thoroughcess in psychical research, inspired by an earnest desire to discover "the truth, the whole truth and nothing but the truth." We shall study conscientiously and persistently in the extensive domain of psychic science, seeking to had out the spiritual laws governing all ps: chical manifestations and the modes of their operation, both in the realm of matter as well as of mind. All sciences in any wise related to psychic science will be laid under contribution to assist us in our researches into the all embracing science of spirit, of sold the contribution of the contribution to assist us in our researches into the all embracing science of spirit, of sold the contribution of the contributions of the contrib operation, both in the realm of matter as

### MOVEMENTS OF MEDIUMS.

Dr. Dean Clark is ready to answer calls on he Pacific coast. Address care of Golden

Harrison D. Barrett, is open for engage-ments to lecture. Address 102 Grove street, Meadwitte, Pa.

Myra F. Paine desires engagements to lec-ture for spring and summer months. Ad-dress at Paineaville, O.

Hishop A. Beats has been in engaged by the Bt. Paul. Minn., Society for February. Ad-dress 240 Arrundel street. Miss Finitia J. Nickerson may be addressed at 503 Misto street. Bi ringfield, Mass., slso desires engagements for the mouth of March.

Frank G. Wheen and wife will commence a course of lectures at the Independent incren, Allia, cc. Ohio, Sunday, February

F. A. Wiggin speaks in Chelses, Mass., in February; March and April also token. Assertes for ectures with tests, 9 Bosworth 8t., Boscou, Mass.

Mes Jenute B. hisgan will make engage-ments for fall and winter week evenings for 6, 10 and 12 fectures. Address 52 frying street, South Framingham, Mass.

J. Wm. Fletcher lectures in Brooklyn, N. Y., February, March, May and June; in Spring-field, Mass., during April, Address 1s2 West 16th accet, New York City. Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address Fulton, O-wego Co., N. Y.

G. W. Kates and wife will rest at home during February. Are engaged at Pittsburg. Pa. for month of March. Address them 2231 Frankford Ave., Philadelphia, Pa.

Mrs. Maggle Siewart, platform test and clair-voyant medium. 261 East Main street, Piqua, Ohlo, can be engaged for the winter months by societies in need of first-class talent. Ad Wanted-An engagements to lecture give

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Dr. E. B. Russel, inspirational lecturer. wishes to correspond with Spiritualists who desire to have lectures in their locality, but have not sufficient financial means to accomplish the same, andress 36 Winter street, Haverhill, Mass.

Mrs. E Cutier, of Philadelphia, trance medium and p-ychometric reader, has been engaged by the Watertown Society for the winter, but will exchange Sundays with speakers or speak through the week for other societies. Address 12 Bronson street,

Dr. A. W. S. Rothermel can be addressed at his residence, 38 Crifton Place, Brooklyn, N. Y., having been called home by sickness in his family. He will return to the West as soon as neatth is restored to bis family. During his stay in Brooklyn he will receive his friends Sonday and Wednerday evening, also Thursday afternoons.

Lyman C. Howe speaks in Boston, Masa Lyman C. Howe speaks in Boston, Masa, the Sundays of Fenrusry; in Cleveland, U. In March, and Washington, D. C. in April. He is yet free for May and June, 1830. He is engaged for Tuesday, Thursday and Sunday, July 20th, 31st and Ang 3rd at Cassadaga; and from Aug 9th to 18th at the lowa Camp Meeting. He is yet free for last two weeks of August.

Dusty tourist-Where is the nearest drug ore?

Native (sizing him up)-Mister, youh crossed the Kansas line 'bout 'leven miles back. Yer in Missoury now. Sloon is just round the corner..

Immediate departure of tourist in direction indicated.

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Will hold seances every evening at 8 o'clock, Thursday and Saturday evenings excepted. Afternoon seances at 2 o'clock, Monday and Saturdays excepted. Private seances will be held by arrangement. Unly such investigators and non-spiritualisis will be admitted to his seances who hold a recommendation from avowed Spiritualists.

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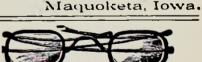
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Catarrh cured by using Poole's Magnetised Catarrh Remedy. Price \$1.10; sent by mail. Poole's Magnetised Compound for Weak and Inflamed Eyes. Price 50 conts.



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Dr. R. P. FELLOWS,

# What we know of Dr. Fellows.

Inquiries are frequently received asking what we gnow about Dr. Fellows, of Vine land, N. J.. First, we know that he is a reliable gentieman of rare professional skill, who has earned success by good work. Second that he fulfils all bits agreements to the letter. Third, that he has performed cures of hopeless cases that in the olden time his skill would have been called miraculous. Fourth and last, we know him to be an honest man, and a staunch Spiritualist.—The Better

will recommend it to others. Address the LASTHMA SPECIFIC CO. 134 Vine St Cincinnati, Ohio. CANGER Book seat tree. Drs. McLeish a Weber, 223 John St Cincinnati, Ohio.

Backward and forward the rocker goes, Wafting the baby to sweet repose; Olose by the cradle the mother crooms Luitaby, rock-a-bye nursery tunes: Dreamily singing she patiently tries Sleep to bring to the baby's eyes.

Minute by minute the evening flits, Still in the chair she drowsly sits: Soothing and rubbing the aching guma, Longing for alumber that never comes; Rocking the baby that freifully lies, Filling the room with its nervous cries.

Weary with watching the mother sings, Wooing the god with the leaden wings; Softer and softer the ditty grows, Now the little one's evelids close: Sinking at last into dreamland deep-Mother and baby are fast asleep. -Sam T. Clover in Chicago Bera'd.

Another Sweet Voice Speaketh.

To the Editor of The Better Way.

Many thanks for kindness shown by you in giving to ladies an opportunity to air their views in your excellent paper, THE the opening you have made for us to feel that we are at liberty to write short articles without feeling that we are infringing on lites. the sacred rights of others, who could give better and more exalted ideas than our pen is capable of. We come now as an invited guist. Many thanks for the invitation,

I wish every lady in this land of light and liberty was a subscriber to your mos: excellent paper. It contains so many beautiful sentiments, especially so in the editorial department. How much better to be a peacemaker than a fault finder.

Not many years ago women were not considered competent to fill any position (except school teaching or sewing) outside the radius of her own household duties, exthose who needed such services. In those days, it would seem, it was not considered that woman was a daughter of God Almighty, as every man is his con. All horor seemed given to men, with

never a thought of woman rising up out of the ashes of the dead past. We remember well the first lady we listened to, who filled the sacred deek of an orthodox minister. We were early taught that the ministry was for man's sole use. To dispense spiritual words that fell from those Quaker lips, for it was a Quaker lady who preached the ser 10 civilization for the places of trust our enlightened did woman take a step forward. The advancement of woman was "How glad I am to hear you grant my alow at fire', made so by circumstances over | wish." which she had no control. But where do we find her to-day? Standing side by side with her brothers, as telegraphers, stenographers, book-keepers, lawyers, doctors, lecturers and ministers of the gospel, fi ling her place equally as well as her brothers.

For man and woman the path of duty and destiny is the same. The same sky the rights of each, the rights of all, that should be considered; men and women rise or fall together. In many of the reforms of the present day women are foremost, especially the temperance reform.

Many women of our century are business women in the best sense of the word. With the rapid strides that civil zation has made for the advancement of women in the past ment Iwenty-five years.

MAGGIE STEWART.

Written for The Better Way. One Wife's Way. ALLIE LINDSAY LYDCH.

Commendable, yes, but will it prevail? If I understand you aright, Mrs. Maxwell thinks she can redeem her barband by going straight ahead as though he had not been drunk, and seeming to feel no shame ever his downfall, showing him the same respect and confidence she has ever manifested, and expecting others to do the same. She thus hopes to encourage him to do so no more, which would seem to me to work the other way. It generally does; still, "its a poor rule that won't work both wave." and let us hope will succeed. Tom has been a fine man, and it was a shock to the community when the news flew from house some, cheerful Tom Maxwell had actually been drunk and fighting. Of course, we all knew he had long took wine-as bow few men did not! See is a noble woman, and has a good supply of common sense, which many of our society women lack, but I am afraid her treatment of the case at issue will only lead Tom farther into folly. Still, as she has requested us, let us concede to her proporition and treat Tom as usual. 1 want her to save him if she can, for he is

unisuld pattern after Soute. She says her kindness—the same as nanal

Tadies' Department hand ellently next day, when fully at himself and aware of his rudeness. He struck his friend quite a blow, but Nelson was not angered, for he knew Tom to be the best natured of men when sober, and only that those gossiping parties were in sight and hearing, Nelson would have conveyed Tom home without the disgrace leaking out; now the whole city knows it, as what does not a small place know? I would move away if I was the Maxwells and wanted to

> But that would not be Sucies way of doing. She says even a crime can be obliterated by an afterlife of noble acta.

Yes, she is about right, too; and how Tom has talked to her since sobered. He said her love and compassion has saved him, if he orly could face the multitude. He dreads going on the street, and Susie believes this dread is half the sickness. She did not sek him to quit wines, nor has he promised, but she believes he will do so of his own accord now that he knows his danger. Oh! the dreadful curse of wine parties and fashionable dinners. Even our small cities must spe the larger ones and BETTER WAY. A few words in return for have their wines and mixed drinks at the ecciety homes. Perhaps this case may prove a lesson to some of the other Gaston-

> Faithful, loving Susie Maxwell sought saving her hu-band. To many whom they often met in society she did not go, for her ward course.

The second day after Tom's drunk, four of Sueic's best friends-vomen of er ber own order, intellectual and broad mindeddropped in to pass the evening. They greeted Tom with the usual cordiality and ehow of respect, and chatted pleasantly form the work of a general housekeeper for kissing her brow, said: "Its all for your Stationer. sake, love, but their friendliness has given me new life. If the intelligent and good of our acquaintance can yet respect me, for your sake I can surely respect myself too much to ever fall again. Had you ecorned me, Sosie, dear, I would never have reformed."

"Don't talk as though you had been a-

"Drunkard; say it, wife. I have been. I thought I could take an occasional drink blessings to womankind. And Oh! how un- and never lose my head; but now I know comfortable we felt while we listened to the how foolish was the thought. Y t how many men are on the same road, and how few wives or eisters are like you. A cross mon we listened to. Such is the power of word or look would have maddened me, education and costom. The advancement and sent me forth to hunt more convivial of any nation is marked by the progress of souls-full, like myself. And then I would its women. Woman was, and ever is in have drank more and went headlong to heathenism, abject and miserable. Thanks ruin as many a better man who met with bitterness and scorn at home. I don't say noble women fill to day. It is written that all men would be saved by kindness, but man was created in the divine image; there | kindness can do more for the human race seems a black on the pages of that sacred than capital punishment. I will go to record, woman being too small an object for work like a man to morrow, and-like a the consideration of the so called divine (?) man-shun forever the accurred taste of inimage. Not until the nations became more | temperate drinks. Wife, we'll never have it at our board again."

"I thought it a mere hobby of yours, dearest, but now I know you have been in the right. God bless you!"

Tom Maxwell stock to his promise, and proved that Susie's course was not only commendable, but prevailed. Is it not too true that wives generally rise in their in dignation, and show scorn, rather than pity. bends over both; the same divine power at the first misstep of their husbands? And protects both alike. It is human rights, do not mothers and sisters often do the

> I believe with Sasie that kindness might save many who fall too low for redemption under scorn and abuse.

Do away with wines at your table, and the poblest of our sons will not so readily acquire the habit that leads to such a first drunk as Tom's, and try Susie's theory if ever a loved one reaches that stage of disfifty years, what may we not look for in the grace. It may not always work, but is surely wort a trial.

STYLISH STATIONERY.

What Kinds of Paper are Considered to be the "Correct Thing."

Those delicate effects of most delicate pat terns which appear on the surface of Parisian note-sheets have not attained the popularity in this country that they have among Parisian consumers. Why this should be is undoubtedly due to the fact that the modern society devotee uses only such things as may be proper in England. It is on the indistinct suggestiveness of these designs that the appeals to taste depend, the most delicate conceivable tinta fading away almost invisibly, being used as though produced during the water-marking of the paper. It will doubtless be but a ques ion of time when such goods become popularized with the refined American belle, as to house, and mouth to mouth, that hand- they are now with fashion's votaries in France and many parts of the continent.

The demand for the hand-made paper has made it permanent in the circles of highclass users, and considerable quantities are now made in this country, whereas formerly the material could be obtained only abroad. The colors of del cate heliotrope or pure white are, perhaps, the most popular hoes with the fastidious, and, while expensive, both in its production and the materials used in its manufacture, it is uptoo grand a man to go to the dega. How doubtedly occupying too strong a place in often it seems our best men go this way. If the highly artistic taste of the people to lose the new rule works on Tom other wives the hold it has gained upon them.

The monogram, with its indefinite geometrical impossibilities, which no one read -canned Tom to weep as he kissed her and few appreciate, is losing caste as a women.

proper thing in polite correspondence, and no longer appears in the forms of past seasons. It is entire'y proper to adorn the upper less corner or centers of note sheets with coats-of-arms and crests, but the best of taste would seem to confine itse'f to the initial, unless an indisputed right to the armorial bearing can be shown.

Many beautiful tinte are appearing in correspondence stationery, which are, however, no improvement upon those already seen, but the titles of which are extremely puzzling to remember. A vast variety of inta, each bearing an individual title, are practically inexhaustible, and such bues as celestial blue, caledonian gray, nectarine, primrose and flesh tints are still used.

The general tendency is undoubtedly tovard handsome but plain styles, very ornate designs being entirely a matter of the past. Those dealers who cater to the higherpriced trade deal almost exc'usively in plain, unornamented paper, elegant simplicity being the standard aimed at by those fashionable people who have passed the shoddy period and discarded the loud and ornate styles of stationery.

Menu and name cards are not permissible unless hand painted or etched and tinted by hand, while those Parisian designs with French scenes are very popular.

A novel manner of designing the names her dearest friends and asked their aid in of guests at tab'e is by ribbins, which, ex tending from a centerpiece of flowers, and of a length sufficient to reach each guest's good judgement told her they would only plate, bearing pretty little hand painted deshrug their shoulders and aid in his down- eigns. This style could furnish an idea to stationers for a menu design. Menus, at present, do not exhibit the variety and beauty of those which appeared last reason, excepting, perhaps, those just in from Paris, where richness and elegance, with an absence of loud colors, appear in exquisite designs and unique subjects on hand made with husband and wife. When they had board, either etched or etched and tinted cept to fill a place as a domestic, to per left. Tom drew his wife to his side, and, by hand in an inimitable manner -Art

Housekeeping in the Future.

A writer in the Forum holds out a cheerfal prospect for the modern housekeeper, in the following. We can easily imagine our lady readers, who are daily fretted and worried by the annoyances that have crept into modern household management, 817 heartily, "Speed the day."

In cities and villages the kitchen and cock ng stoves and hired girls are all to be banished from the home. Clothes making, soap making, starch making, laundry work, c. ffee browning, yeast making, butter making-all are gone. Send after them-or, rather, say that organized industry is already taking along with these-the remaining work of cooking and cleaning. This state of things is coming as sure as fate; so great that generations yet unborn shall rise up to bless the workings of this bene-

The city of the future will not build houses in equares, giving every house an individual kitchen and prison-like backyard. It will rather build them all around an open square, and the part now disfigured shall play in safety, and through which the free air of heaven shall blow into the houses surrounding it. In every square will be found a ecientifically constructed building containing a laundry and a great kitchen, supplied with every modern appliances for skilled and scientific cooking, and also for sending into every dining room any desired quantity or variety of food.

The individual of the home and home table will be preserved, and the kitchen smells and waste and "hired" girl will all be banished.

Women at 25 to 30.

Time was when to be 16 was the best thing that could happen to a young girl. It was the age of dewey freshness, of innocent impressibility, and of all the other delightful but rather verdant virtues which have won the heart of the poet to song and wooed the mind of the sage to something better than his philosophy. But sweet 16 is in short dresses to-day and still under the rule of her governess. Her affections have not yet departed from her dolls, and she treats the few young men of her acquaintance with the simplicity of a child. It was a good thing once to be 16; it is a good thing now to be 20; to be 25 is better still, but to be 28 is to be blest.-N Y

At Greenwood Cemetery.

Across Battle Avenue from the Brooklyn ire monument, around which are buried 05 unrecognized bodies, He, almost hidden schind the Barr tomb, the graves of Al ce and Phoebe Cary. The lot, barely large enough to hold the two graves and one other, is marked by a clumsy granite monument, and has a lonely, neglected look. A large quince japonica in scarlet blossom, a tall rosebush, and a low boxwood hedge rather add so than relieve the gloom.

An economical housewife says: Two drinks of whisky means a pound and a half of beelsteak; two beers, a dinner of mutton chope; a cocktail, an egg plant or head of cauliflower. "Wast'll you take, Charlie?" tands for a nice oyster stew for the whole family for Sanday morning. "Set 'em up again" means sugar in the house for a nonth. This is a bit of practical domestic economy furnished by a workingman tor the benefit of his fellows.

Women seem to be given to fiction. Publishers of books and mages nee say that three-fourths of the novels orered are by MEETINGS.

Cincinnati, Ohio. The Society of Union Spiritualists, of Cincin nati, hold meetings at G. A. B. Hall, 115 W. Sixth street, every Sanday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G A. B. Hail, 115 W. Sixth street, Cincinnati, every Sunday at 2½ A. E. Aliare cordisily invited.

Douglas Hail, N. W. Sixth and Walnut streets, rance lecture every Sunday at 3. p m. by Mrs. Adah Sheeban. Admission free. Strangers cordisily invited.

Spiritual Healing and Developing Meetings, with peaking and music every Sunday at half-past 2 v.m. it the American Health College, Fairmount. Free

First New Spiritual Church meets every Sunday 11 a.w. and developing circle 7:30 p. m., at 192 at 11 m. w. and der West Fifth Street.

Boston, Mass.

BANNER OF LIGHT CIBCLE-ROOM, No. 9
Boworth street—Seances are held every Tuesday
and Friday afternoon at 3 o'clock promptly.
Admission free. J. A. Shelhamer, Chairman. BOSTON SPIRITUAL TEMPLE, Berkeley Hall -Lectures by able speakers Sundays at 10% a. w. and 7% r. m. Bichard Holmes, President; Albert F. Bing, Treasurer: O. L. Bockwood, Corresponding and Becording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newburg will St St [BITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10% s.m.; afternoon erevices at 2%, and Wednesday evening social at 7%.

Children's Progressive Lyceum No 1—Sessions every Sunday at 11 s.m. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free Every one invited. Boul. P. Weav r. Conductor; H. O. Torrey. Corresponding Secretary.

ductor; H. O. Torrey, Corresponding Secretary.

1021 WASHINGTON STREET—The First Spiritualist Ladies' Ald Society meets every Friday. Private scance, for members only, first Friday in each month. Public meetings every Friday evening at 716, Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10% a. m. 2% and 7% p. m. Eben Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2% and 7% p.m.; also Wednes

Essex—Sundays, at 2% and 7% P.M.; slao Wednes days at 8 P. M. Able speakers and test mediums. Excellent music. Dr. E. H. Mathews, Chairman America Hall, 724 Washington street, -- Services each Sunday Dr W A Hale, Chairman.

A Public Social Meeting will be held every Thursay evening at 7½ in the office pariors of Evansouse, 175 Tremont atreet Eliza J. Bennett. The Spiritualistic Phenomena Association hold their meetings in the Lyceum Hall, 1631 Washington street. It is the hall above the Ladies' Aid Hall

Chelses. Spiritualist meetings are held in Pil-grim Hall, Odd Fellows Building, each Sunday eve-ning, at 7½ o'clock.

Meetings are held at Grand Army Hall, Sunday, at 2½ and 7½ p.m. All mediums invited G. P. slight, Chairman.—The Ladles' Social Aid Society holds its meetings evers Friday afternoon and evening at 196 Chestnut street. H. L. Dodge, Sec. Cambridgeport.—Meetings are held eve y Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. V.

The American Spiritualist Alliance meets at 215 West 42d street, New York City, on the first and third Widnesday of each month at 8 p. m. and All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resi-

dent or non-resident members—and to take an active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance c-n do so by sending sub-scriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remit-

tances.
THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be bad between the living and the so-called dead," and all such are invited to become members.

Henry J. Kiddle, President,
J. F. Clark, Cor. Secretary, 59 Liberty St., N.Y.

Adelphi Hall, corner 52d street and 7th avenue.— First Society of Spiritualists holds meetings every Funday at 11 a. m., 2% and 7% p. m.

A General Conference will be held every Wednesday and when it comes, the deliverance will be Mrs. M.C. Morrell.

The People's Spiritual Meeting every Sunday evening of each week at 230 W. 36th street, at the residence of Mrs. M. C. Morrell.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near Soth atreet. J. P. Snipes, President, 4.6 Bruadway.

Philadelphia, Pa. First Association hold their meetings every Sun-

sy morning and evening at their hall, 80 - pring arden st. Lycen m, 21-2 p. m J. Wood, Pres. an open square, and the part now disfigured with the kitchen will be given over for a household sitting room or nursery, opening into a great green space, where children and Frankford Avenue. Circles and spiritual exercises 3 p. m. and 7 3 J p. m. 'rs T. J. Ambronia, aball placing effects and through which the otion-is always present, and Jacob Grupp, Phi ladelphia's best male melium, is very often present office 1106 Fairmount Avenue. Mrs. L. Leidy, 194 North 9th street, a member, does not for set us. J allace, another member, is often with us. uma made welcome. Investigators and public cor dially invited. T.J. AMEROSIA, President. dially invited.

Keystone Spiritual Conference meets every Suday at 21-2 p. m., at their hall N. E. corper 6 an Cottonhill sts. Wm. Bowbottom. Chairman. Fourth Association hold their meetings every Sunday evening at 7 1-2 o clock at N. R. corner 3rd and Gira d Ave. Mrs. M. Brown, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.— Moets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liberlists carnedly invited to send their children and the public cordially invited to attend

FREE.
Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p m.
Children's Lyceum every Sunday at 10:45 a. m.
L. W. Pope, Conductor. Friends and public cordially invited
The Spiritualists' Progressive Thought Society
meets every Sunday at 2:00 p. m. in Proteck's Hall
Farnklin Avenue. Admission free.

North Meuregor, In.

The Borth McGregor Fociety of Spiritualists meet every Sunday and Thursday evening. Geo. Palmer, President; Geo. Ramsey, Sec.

St. Paul. Minn.

The Spiritual Alliance meets in Waucota street Chapel, between Eighth and Ninth streets, every bunday evening at 7:30. Mrs. Mary A. Tuasey, S.c. 22 East 5th street.

Watertown, N. 1. The First Progressive Society hold Sunday me t-ings in their flew Temple on Davis street onn ay afternoon at 2 30 and evenings, 7:30. Lectures, tests and psychometric readings.

Chicago, Ill.

The Chicago Harmonial Society of Spiritualists mest every runday at 7:35 p m at their new hail, n. w. corner Peoria and Mouroe Street.

The Toung Peoples' Progressive rociety of thicage hold a musical and literary entertainment at their hall every Sunday evening.

Peoples' duiritual society meets at 116 Fifth Ava, every Sunday at 2:33 p. m. All are made welcome who wint Chicago.

G. L. B. Justizza, Pres. Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, cor. Bridge and Willoughby streets, on Saturday evening of each week, at Sickek p. m. Good speakers and mediums. Seats frea. Samuel Bogart, Frea. The Brooklyn Spiritual Union holds public meetings every Sunisy evening at Fratarnity Booms, Bedierd avenue and routh reconducted.

The Women's Epiritual Conference seet every Fundays executer at the residence of Mrs. plants. Thursday evening at the residence of Mrs. Starr 21 St. James Place. 8. A. Mc nicheou, Pres. Pittsberg, Pa.

cetures every buniay morning at 10:45 and evening at 7:45. Children's Lyceu wat 2 p. m. at the hall, No 6 fixth street.

J. H. Lohmeyer, Sec. Troy, N. Y.

The First Spiritualist Church of Pirtsburg has

The First Soc ety of Progressive Spiritualists hold meetings every Sunday evening at 7,30 o'clock in Keuman Building, corner Brondway and Therd streets. Ladica society and supper every 1 hursday. Progressive Spiritual Association No. 2, meets as Star Hall, corner of Third and Fullon streets, (entrance on Fulton) every Sunday.

Chattamooga, Tenn.

First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 720 p. m. M. D. D. Higley, President J. Seeman, Treasurer, J. W. Poyner, Secretary Geo.A. Fuller, M. D., Regular Speaker.

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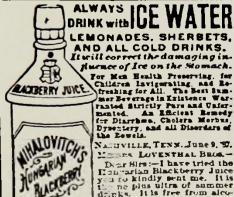
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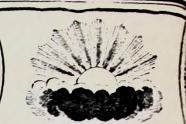
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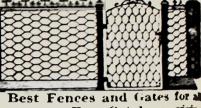
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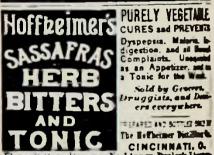
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Old Grimes is Dead. BY A. G. GREENE

Old Grimes is dead, that good old man, We ne'er shall see blue more; He used to wear a long black coal All buttoged down before.

His heart was open as the day, His feeling will were time; His bair was some inclined to gray, He wore it in a queue.

Whene'er he heard the voice of pain, His breast with pity buined; The large round nead upon his cane From ivory was turned.

Kind words he ever had for all, He knew no base design; His eyes were dark and rather small, His nose was acquiline.

He tived at peace with all mankind, In frieud-hip he was true; His coat had pocket-holes behind, His pantaloons were blue. Unharmed the sin which earth pollutes,

And never wore a pair of boots, For thirty years or more. flat good old Urimes is now at rest Nor fears misfortune's frown;

He passed securely o'er;

He wore a dogole-breasted vest. The strip a ran up and down. He modest merit sought to find,

And pay it its desert; He had no mailee in his mind, No ruffles on his shirt. His neighbors he did not abuse,

Was sociable and gay;

He wore large buckles on his shoes, And changed them every day. His knowledge hid from public gaze; He did not bring to view; Nor make a noise town-meeting days

As many people do. His worldly goods he never threw

In trust to lortune's chances; He lived ( sall his brothers do), In easy circumstances,

Thus undisturbed by auxious cares, His peaceful moments ran; And everybody said he was

A fine old gentleman.

Subdued by Love.

It is reported that some years since a gentleman from New England was fuldilling a lecture engagement in Coicago. After the lecture, a man stepped upon the platform, earnestly requesting that the lecturer should accompany him to his home. The home was found to be one of elegance, graced by a most excellent wife, and made glad by a group of promising children. The next moruing, after showing the lecturer the premises, the gentleman ssic: "Sir, you do not know me, but all I am and everything I have I owe to you."

"To me!" sai I the lec'urer in surprise. Then followed this conversation:

"Did you not once teach school in

-?" asked the hoet. "I did," replied the lecturer.

"Do you remember a boy in that school by the name of Jack?"

"I do." "I am that boy."

Scenes long since past were again fresh before them, and tears moistened

The facts in the case were that one day, when the ice had formed upon an adjoining pond, Jack, who was a ringleader in the school, persuaded several of his companions to remain at recess beyond the time allowed. The teacher signalled for their return. The boys still lingered, but at length, with an air of apparent indifference, entered the echool room. Toe teacher's feelings were burt to the quick. He showed, however, no temper; he talked tender ly and kindly, and then forgave the transgressors. But, as to the future, he said, "I shall be compelled, for the sake of the school, to punish severely the scholar who shall again disobey me," And Jack, when the teacher's back was turned, shrugged his shoulders.

Three days passe i, there was again skating on the pond. The boys were at recess. Jack hear! the bell; but while others returned, he sped off in another direction, and fifteen minutes late, with an air of defiance entered the schoolroom. The teacher was sad. He asked the rude boy, who as nearly as large as himself, to come to the desk. He did so. The teacher questioned him, asked him if he understo d the command of the former day, and if he remembered what was said as to the punishment, to all of which Jack replied that everything was perfectly understood.

'I must punish you-punish you severely, said the teacher. Will you take off your coat?" Jack removed his coat. but with no intention of being flogged. The teacher, taking from his deak a heavy ruler, and placing it in the boy's hand, at the same time extended his own to receive the blow, said, 'Strike." Jack paused for a moment, then struck. "Harder," and "harder," were the words of the teacher. The blows given with a will were received with a calm firmness.

Then, when the band of the teacher was bruised black and blue, he. pale and trembling with pain, said, 'Now you can take your seat."

There was scarcely a dry eye in that school room, and when the scholars were dismissed, they lingered, and some of them kissed the teacher. On the way home they walked in little groups, shunning at every turn the boy who had been so heartless.

That boy that night could not sleep. At midnight he arose, sought the teacher's home, went to his bedside, tell upon his knees and asked forgiveness; he of ourse received it. His whole life from hat day on was changed. No scholar ras more obedient, and none loved the teacher more than he. By that day'd discipling his manhood was evoked, and to that teacher he felt indebted to the extent of all he was and all he pos-sessed.—Rapti-t Weekly.

How to Become a Writer. Starting with the word Washington,

write down 100 words just as they oc car to you. Possibly it will be capital. the first and second Drop the first entirely, and let your mind go from the ten this list of words, you will have furnished yourself with a cheap but very useful mirror of your min i. If you are that you think along certain illes too frequently. You may discover that you are using superficial principle of more quite too much to the neylect of more important laws of mind. You will thus be led to avoid certain linkings and to encourage others of a more philosophical nature.—N. F. nature.-N. F.

### Rendered Mutual Service.

Much of the love that promises to be eternal fides and pales from the lack of mutual service. Friends, at first eager to pour out their love in every possible way, thinking no task too hard and no sacrifice to a great that may add to the happiness of each other, after a while relax their efforts, perhaps almost un consciously. Each one, however, is keenly alive to the change in the o her, and hence arise suspicion and distrust and a sen-e of injury; and love in such an atmosphere is sure to languish.—N Y. Ledger.

sion." Stowaway: "Piease, sir, my sister commenced takin' music lessons an' pricticia' scales on the planer, an' thought there would be no planers on -" Captain: "Come to my arms, shipmy son, I had a musical sister once my

## Flatonia, Tex.

With very much surprise we have found as bighly cultured peopled in Texas as in | other localities. We have been caused to believe that this State in only the home of a doors about the house when no one was rough classied by cow boys; but they have been conspicuous in their absence in the east era and southern portions, over which we they ceased after a little time. Last October have traveled. The negro is a prominent factor, but he seems to be orderly and in- as well bred knocks are wont to do when dustrious. The towns along railroad lines unnoticed, they continued growing more upseemed to be generally pleasant dwelling rorious till, as they described, they threatplaces. There is great fertility in the soil. The ened to batter down the staunch old house. future of Texas must surely be full of great results in agriculture, commerce and intellibey were re-enforced by other outralectual culture. Naturally cattle raising is the great industry. Vast tracts of land are owned by individuals, and thereon vast herds are seen grazing as one speeds by in as | quiet the disturbance were unavailing. Fiheids are seen grazing as one speeds by in as elegant a Pulman as one rides in on the Northern roads. The emigrant and negro travel cause the regular coaches to be very cosmopolitan and uncomfortable. We were very much amused at a certain station where a large sugar factory had a train of the suc culent cane side-tracked, to see all classes of people make a piratical charge and each; bear aboard our train from one to three staiks of the tail cane. It seemed to be a he directed that the children should be sepavery popular "fout." A gentleman politely rated and the house vacated, which was done, offered us a stalk to take a "cut," and we did so and relished the sugary pulp.

Spiritualists are here in goodly number awaiting a me missionary move, or the advent of generous mediums willing to assame the ploneer work. Cordiality, hospi-

we know that warm hearts will welcome us.
Galveston is a grand city to live in, and the spiritualists there are of nature's noblest.
We air intoring for three nights in filationia, where we are the first to hold public meetings in the luterest of Spiritualism We have been agreeably surprised at the num-ber in attendance; and the intelligence and refinement equalse; and the intelligence and refinement equals that of any place. Surely is Texas a ferme field for the spiritual work er, but we must leave it for the present, yet hoping that we may be able to return and labor among such an appreciative people.

Fraternally, G. W. KATES.

January 4, 50. January 4, 30.

G. W. Kates and wife visited this little city where we are almost isolated from the medlums and speakers. They held four public meetings in the Opera House, January 3d to 6th, which were largely attended by the best citizens. Two private circles were held and the house has been ever since beselged with resulted in much good. The lectures by both of these able speakers were of a character to impress our people with the teachings of Spiritualism, both as a religion and philosophy. The tests by Mrs. Kates brought conviction to several persons, and puzzled many to account for the powers with her to produce the manifestation that can only be called occuit or spiritual. We have needed strengthening here and have longed for help from the outside to bring conviction to several minds ready for the light that facts bring. Mr. and Mrs. K-tes have left a good impression and started a new impulse to hold

Greeting From Summerland.

The ciaim has been made that Summer land was a suggestion from the "other side." That it has progressed steadily and surely notwithstanding the many false statements sent out by those who were not wanted by those at the head of it, the following statement of facts will austain, also proving that trasuccess is now not only an assured fact, but that its object in benefiting humanity by raising itabove depressing theological conditions and to establish homes for all spiritual belief, where they can enjoy not only perfect climate, but the social and Bpiritual communion that such as winting of Spirit nalists would insure, is to be fully accomplished.

The first sound work of building was com-It may be President. Take the word menced in January last. Tores builings which first comes into your mind. In were destroyed by fire in July. There are the same manner let the third word be now eighteen buildings completed, or nearly sugg-sted by the s-cond, the fourth by menced this month, some of them now bethe third, and so on. By careful that ingunder contract and the in must ordered the third word is not suggested by both for the same. These will be built by the following parties:

Residences by Mrs. Louisa Priore, E. Akin Jeans Stott Mrs. Entry F. Thompson, Wm second alone to the third. Having write | Wale, Henry B. Allen, S. E. W. Martin, Sarah E. Boothby, Mary Cawker, H. L. Williams, John Lovewels, Cyrus Harriman, and a residence and store by E. T. Slight and a store by W. H. Megiunts; making 33 buildings that able to use this mirror, you may dis will either be completed or in progress of cover some very serious defects in your erection by the end of the first year. Many mental processes. You may discover are now living in tents. (Think of that, you that you think along certain lives too that are freezing in the East.) Many at a

wells, Fargo & Co.'s Express are corresponding with a view of establishing an office. A free library building is in process of construction, to cost \$1000, with \$7000 worth of books on hand to put into it. Contributions of money for building and books for library books in the contribution of the contribut

thankfully received.

The County Superintendent of achools has approved the application to have Summerland made an independent school district, and a \$1,000 school building will at once be

Almost one hundred people are residing here. All'are attained, contented and happy, with word from friends from all parts of the

with word from friends from all parts of the union that they are preparing to come.

No advance in the price of lots, except corner lots, has been made since improvements were commenced. No one will question but that they are worth much more new than then; it is not the purpose to advance the price of them until justice to previous purchasers demand it; now soon this will be necessary time will determine; when an advance is made the increase will be expended in beautifying the town. As stated Sympathy.

Captain (to stowaway): "S), you young ra-cal, ran away from home, did you? You ought to be thrashed for leaving home, and thrashed again for getting aboard ship without permis
Captain (to stowaway): "S), you young ra-cal, ran away from home, did harmony prevail. It you think of ever coming, it would by well to score your lots now; they will never be worth less, in fact are worth more now than you will pay for their, and y u may be too late to secure a desirable location hereafter.

Cordising the town. As stated many times this is not a scheme to make money selling loss—we give all cuoice of location at the same price, and change them if they prefer, that all may be satisfied and harmony prevail. It you think of ever coming, it would by well to score your lots are worth more now than you will pay for their, and y u may be too late to secure a desirable location hereafter.

Cordising the town. As stated many times this is not a scheme to make money selling loss—we give all cuoice of location at the same price, and change them if they prefer, that all may be satisfied and harmony prevail. It you think of ever coming. It would by well to scoure your lots are worth more now than you will pay for the many times this is not a scheme to make many times this is

Cordi dily inviting you to come and join us in this grand movement, I am
Fraternally, R. L. WILLIAMS.

## Concord, N. H.

The "People and Patriot" published at length the spiritual manifestations that are taking place on the premises of Mr. Scribner at Hillsboro. His family consists of a wife, four boys, whose ages range from 11 to 16, and two daughters, aged respectively 9 and 7 years. A year ago last October, he says, he was surprised to hear knocks upon about, and though mystified and a trified annoyed, he paid little attention to them, and they began again, and instead of subsiding, geous and terrifying demonstrations that made life a burden to the aft cted family. Neighbors were called in but all efforts to diums, and in this fact were the underlying conditions of the whole trouble. After the seance, which be des ribes as extraordinary. and for a time the manifestations ceased. only to be resumed it a milder form upon their return after some time. In reply to a request for information, Mr. Scribner, who says he never saw or heard anything of the kind b-fore, gives a rather pathetic descrip-

made used a Christians donation! It of the room. Suggesting that a heavy weight made us feel like clergymen baving a uonation party. We can never torget the good a neighbor proceeded to apply the remedy, people of daiveston; and can but hope that our lators have been commer surate with their generosity. We shall be happy should their generosity. We shall be happy should the that late ordains us to return there, and we know that warm hearts will welcome us. Galveston a grand city to live in, and the openions there are of nature's noblest. The stove doors and a teakettle full water were removed and carried across the room. A churn full of cream was tipped over on the flor, a dining table was lifted by in the air and dashed upon the flor in a mass of wreckers, clothes have been stripa mass of wreckege, clothes have been strip-ped from the beds and torn to pi-ces while the occupants were asleep, friends and neighbors have been stoned outside the house, and a dish of water was thrown upon pe sons leaving the house in the broad light of day. leaving the house in the broad light of day. Articles of furniture are said to follow children about the room and do other about den about the room and do other about and unaccountable things, but among the most remarkable of the demonstrations described was the raising of a bed upon which two people were a ceping to the ceiling and amushing it to pieces upon the floor in its fait. A noise in the parior drew some persons thither, it is related, when the family floor was found being upon its open pages in Bible was found lying upon its open pages in a chair that was balancing upon one leg.

The mysterious occurrences have naturally aroused a great deal of curiosity among the inhabitants of the town, and as a result

## Washington, D. C.

Mrs. Brigham's course of lectures for the month of December closed with increased audiences and regret that her stay could not be continued. Miss Hagan, who filled the deak for January, is young and very attractive, both in appearance and in qualifications as a speaker. Her houses are good, and, as the month wanes, her popularity increases.

At a late meeting of the board of management, Mr. Edson, vice-president of the Sociimpression and started a new impulse to hold private circles and public meetings in this place. We shall ever feel grateful for these results. Mr. R. () Faires induced these mediums to come into our midst, and would be led to hear from others who may come into reas. This State is ripe for good work. If any mediums shall be inclined to visit Texas they may be assured that hospitality and compensation will be generally extended.

TEXAN. ety, was elected president in place of Mr. TEXAN. Hall, which will hold more than a hundred

people, usually fill the room almost to discomfort. These socials are held for the purpose of promoting acquaintance among our people and encouraging developing or total mediums in the exercise of their gifts. The entertalument is frequently varied by short addresses on matters connected with Spiritualism or general reform, and by recitations

On Friday evenings, at the same hall, Miss saule, a favorite test medium from Baltimore, gives a seance to crowded houses. Her tests are remarkable for vividuess of description and great accoracy of detail.

Dr. Stansoory is still with us, and many will regret that he is engaged to take his departure at an early day for Buston. The pecultarity of blestate writing to that bis controls dispense with the bit of pencil usually put between the slates in this manifestation of mediumship. At a sitting I had with him since my last writing, I was quite as much struck by his remarkable power of impersonation as by his state writing, although I recelved must satisfact bry tests under perfectly issured conditions upon the slates. It come a pity that he cannot remain longer with us and reap the benefit of his growing

popularity.

Mrs. Ross, the materializing medium, and Mr. Ross have both been very ill with La Grippe, and for nearly a forthight have given no seances. They have the sympathy of many friends, and if the numbers who have engaged places for the ea. liest possible seauces make any criterion of judgment they will not in the end lose by the tempo rary suspension of their business. These seances are held under conditions of test to which no reasonable person should object Mrs. Ross goss alone into the cabinet, into which no second parson could possibly enter without detection, and yet two and frequently three materializations appear simultaneou-ly, and often while these are outside the control using the organs of the medium may be heard talking inside the cabinet. At onof the later seamone given by Mrs. Res Mr. Worll and his father materialized at the same time standing side by side, white Mr. Wolff apoke to thirteen of his friends, shaklog hands with several of them, and was fully recognized by all.

Although thes: occasional letters are intended principally as billets of information. l hope you will pardon me for an occusional expression of opinion or semi-editorializing concerning each matters as seem to me to affect the well being of mediums, or the advancement and purity of Spiritualism. At tuls moment a subject that occupies my mind even to some distress, is the isolousy or suspicion not infrequently exhibited and indulged in by mediums towards those of their own lik. Not a little gossip and discussion have been caused by the declaration of a local medium (supposed to be under "control,") that Mrs. Ross's materializations were to be accounted for by the fact that she had "two squaws and a brave" in the closet in her bedroom, who acted as confederates To be sure this medium had never been to any of the scances; and had she conferred with those who had been, m ght have learn ed the impossibility of collusion between the medium and any one, but the appletul speech had upon a certain class of minds its polson ous eff-ot. It seems to me that mediums have enough injustice to contend with from the outside world without maitreating each other. Let me say just here that in all the talks, configential and otherwise, that I have had with Dr. Stansbury or Mrs. Koss, that I have had with Dr. Stansbury or Mrs. Koss, that I have had with Dr. Stansbury or Mrs. Koss, that have never heard them say an unkind o lighting word of any person's mediumship As I have before written, Mrs. Ross's cabine he is open to inspection. It is twelve feet or more from any door, in a second story room, never so dark, even if the doors we e not shut and locked, as to admit of any one's coming in without instant detection.

I wonder if Dr. Stansbury has "two squaws and a brave" shut between the state on

which appear the wonderful messages, and unique drawing "in colors fine," as manifestations of his mediumship? The mediums gift a emato me a very sacred one; on should be kept pare, without taint of jeal-onsy, without suspicion of diversion to per-sonal ends. It lowers the individual and throws umbrage upon his or her m dium ship, when either the controls or the instrument's own personality are allowed to smirch fellow workers in the field.

Our Spiritualist circle has been enlarged and greatly enhanced in attractiveness by the settlement here of Dr. Edward Conant

## Vincennes, Ind,

"Uncle Joe," Roseman, "wno locates the missing and finds the dead, become more of an enigma to the people of Vincennes every day. Several days ago he surprised his friends by locating the body of Tilgham McDarmed drowned in White river, near Shoals, on the 10th of December last. McDermed and his wife attempted to cross the stream in a casame the ploneer work. Cordiality, hospitality and appreciation will surely be meted out to such workers. We have found independent of the place and the battering that it has received upon the outside from the heavy stones thrown that the body of Mrs. McDermed would be four two months. The friends almost spolled us with kindness and hospital it. He says that when the rappings began he went up stairs and brought the four boys down to his own room, and that four boys down to his own room, and that four boys down to his own room, and that on services were fully appreciated. We were supply overwhelmed with their loving tokens. A beautiful sliver set of spoons from several friends, a sliver syrup cup from a generous worker and his excellent wite, embroidered cushion, hand. Rerchiefs, paintings, work boxes, etc. We never had such a Christmas donation! It.

Mind b-fore, gives a rather pathetic description in the house description in the house description in the house description in the house drown that he hody of Mrs. McDermed would be recovered one mile of the place where it went down, and, sure enough, his prediction to the way down they could hear the tramp of heavy footsteps upon the stairs behind them.

Upon one occasion trouble was experienced with the covers of a stove, which seemed determined to fly off to another part of the place where it will be a stairs behind them.

Upon one occasion trouble was experienced with the covers of a stove, which seemed determined to fly off to another part of the place will be a store. We not a stove the found in the river directly opposite Shoals on the first week of January, and, in talfittment of his prophecy, on the 7th inst. his remains were fished ont at the point indicated. The strangest part of his prediction regarding the disnoe, when it capsized, and both went down part of his prediction regarding the discovery of the bodies of McDarmeds is that "Uncle Joe" stated on the day after the drowning that the remains of the wife would be recovered before those of her husband. At times 'Uncle Joe" is very reticent, and will not so much as give a civil answer to will not so much as give a divil answer to questions relating to his mysterious discoveries or finds. Your correspondent, how ever, learns that the "man of mystery," as "Uncle Joe" is sometimes called has found and located twenty-three persons besides those above mentioned. Of this number nine were boys, two women and twelve men. Four were murdered, nine drowned and ten missing.

missing.

"several of the missing ones," said "Uncle
Joe," in a busky voice, "I am bonor bound
to never reveal, unless I learn of their
deaths." Drawing the reporter nearer to
him, lest some one should over near the remark, he continued: "As in the case of Harrison Posy, who disappeared from nere about
a year ago. His wife came to me to learn of
his whereabouts. I told her ne was in Texas,
which he was. She has since died, and I am
at liberty to tell you where he is at this moment. He is allveand in Montaus. This I would not reves! unless shoust me permission at her death to do so." "Uncle Joe" is a puzzle to his most inti-mate acquaintances. He has never failed in a single prediction, and his wonderful and

## mysterious powers are frequently discussed by people of intelligence.—Enquirer. Lake City, Ark.

Last week Dr. John Arnoup, a refined and scholarly gentleman, came to this place and delivered three lectures, after which the Lake City Association of Spiritualists was organized with a dozen or more members, who made arrangements to build themselves a half and dedicate it to the cause of freethought and humanity.

The doctor will be in Memphis for about three weeks, when he intends to return and make a tour through the State, organizing in all places ready for it. Our people seem to be alive and in earnest.

G. T. MILLER.

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• upt. D. B. Edwards, Orient, N. V. autonicality of the statement of the sta

capt. D. B. Edwards, Orient, N. Y., writes:
"I had communications (by the Psycho-graph) from many other friends, even from graph) from many other friends, even from old settlers whose grave stones are momegrown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have mades his name famillar to those interested in psychical matters, wrote as follows:

I am much pleased with the Paychograph. It

I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive ta spirit power than the one now in use. I believe it will generally supercede the latter when its superior merits become known.

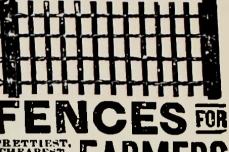
A. P. Miller, journslist and poet, in an editorial notice of the Instrument in his paper, the Worthington (Minn.) "Advance," says:

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question whether spirits can return and com-municate." Price 11, postage free, with full directions

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LIFE Concluded from Page 1.

worth the living. The painful sensations of the moment make it unworth the living. But when one steps outside of personality, he will begin to real ze the object of action; of life. So what is living, your acting. Theu do not, Mr. the condition of advanced humanity at present, relative to life and its activities? The mind, which in a degree apprehends the higher, nobler, purposes of life, can look with but sympathy and sorrow upon struggling, suff-ring hu for, above all others, you should not bemanity; at the misdirected energies, the little that struggle which has rolled waste of life tissue, appreciating the fact that the ultimate result, though long defeated, must be a perfected manbood, to a perfected spiritualhoodthen to a perfected super spirituality. The result of all past life, affirms that each age was an improvement upon the one preceding in organic life, which means that the spiritual essence, the creative energies become more certive, more pronounced, more potent.

It is amusing to see with what ingenuity logicians attempt to sustain preconceived notions by arguing things as they think they ought to be, and not as they really have been and are. As, for instance, one will attempt to reason that human physical immortality is the To think there is no resurrected dead. proper thing if everything was as it should have been. Such a one's logic is simply an effort to formulate an un- TURN YE TO THE NATURAL LIFE known cause by reasoning back from an unknown or supposed effect. It would be proving too much to establish the out of existence unless the spiritual is non-transformation of matter. It would preserved in the material life. Withbe reasoning Divinity into an error, and out preservation of the body in the flesh that the error should supplant the truth. there is no life. Without the trunk Physical life is a succession of recover ies from collapses in animated matter. these thoughts by the following: It had its primodial or incentive periods. Its longevity is dependent upon Sarah E. True comments on what the the nature and quality of the organism E-oteric belief is as follows in part: modified by external conditious. Should "One God, the creator of all things, one succeed in proving the perpetuity manifested through nature; not a perof organic life, or the possibility of its soual God sitting upon a throne, with unending, simply proves that it never love and anger intermingled. Instead, had a beginning, or that the rules of a loving, unchangeable father. The laws governing matter are as fickle as divine will is that we become conscious the winds. Every living person is a of the God within us, that God works witness to the beginning and growth of through us, and that if we are studious some personal physical life. It is true, and thoughtful in the ways of doing that the more perfect the conditions, good, we can control our bodies and the more perfect the results, and where make them what we will." the horse now lives, say twelve years, | She says: "The true, actual measure the average might possibly te raised to of every man's religion and life. is the twenty years. Where the life of phy- amount of good he unselfishly does in sical man now is three score and ten the world." True. "That if we come years, it might possibly be five or six to live the life that Jesus taught us, we score years. The very fact that condi- must give up all the earthly loves that tions determine the duration of physic | bind us to earth and live continually in al life, proves its mortality. But, says our higher loves and those higher illusome one, if more perfect the coudi- minations of consciousness, which alone tions, more perfect the results, why can are subjects of true contempla ion. The we not say the perfect result would be consciousness of the mas-es is awake immortal physical life. When we say only to the external, and they find that we are simply getting astride of themselves in confusion, unhappiness another kind of a horse to ride over the and sorrow; and the first step out of abyss between time and eternity. The such a condition is to go into the interonly reason we are able to see and rea- ior of our being and find the God withson about physical man is because he is in us." transcient, formation mortal. That which has eternal life defies all inter "giving up our worldly loves," what ference, is without, beyond the reach of was the world made for and why are we and yet we persist in disobeying the any one, or all of our five senses. The put here? If we live in our "higher it-law, which is not God's punishment, current theological idea that death (as we understand the meaning of that many Spiritualists, where is our materword) was the punishment or penalty | ial or worldly subsistence to come from? of primal man; first seizing such inter- Just where we are our duty is. Every pretation or conclusion is unworthy the drop of sap must do its duty in health, label of sense, science or sorcery, much every inch of the way from the tiniest less of divine wisdom or will. It is just roots as it gathers in the darkness unas natural to die or cease in the physical | derground, until it ascends to the light form as it is to grow into the physical of day through trunk, branch, blossom, form. There is a physical body and a to the full truition of the fruit. I bespiritual body-the physical is temporal. lieve it to be this giving up our worldly the spiritual is eternal. It is quite com- loves that has led us to "confusion, unmon for the progressive, inquisitive happiness and sorrow." mind to weary in waiting for the un- Under a strong inspirational power, surrender the chase, taking refuge in soul of God. From time to time I besound heralding joy or sorrow of the life | way.

and harmonizing inferior elements a to still grander result in the programme of creation, alike in the vegetable, the animal, the spiritual, and, I will add, the super spiritual realms. This, I would say to the inquirers, is the object of your Orthodoxist, pluuge the sword to the hilt, and attempt to wound the character of your life. The base of your action, the philosophy of your spirit and soul. Then do not, Mr. Spiritualist, along with the centuries, groaning and mosning with its burden of errors, and yet, with all of the errors, Christendom is a garden of comparative spiritual worth and beauty.

When vegetation stretches forth its arros To sap the sweetness of the summer charm When lilacs and the roses cull the ray Most suited for their beautiful display, When tulips gally deck the wearer's crow When sky reflects the beauties of the earth And imitates the flower in its birth By suing freighted clouds for tinted ray, With which to coronate the closing day,

When air is full of insect life and song, And thunder surge the base amidst th throng. Oh! man, why not enjoin their sacred son For millions in sincerity are led

Written for The Better Way.

A STUDENT OF NATURE. 'T's time we knew that all would go there would be no fruit. I was led to

In the July number of The Esoteric

A part I can subscribe to, but as to

seen life to be proven by present aids of some five years ago, I was moved to reasoning-many fall by the way and say nature is God, and electricity is the surrender the chase, taking refuge in palpable matter. This mest surely is retrogression. The naturalist who becomes absorted in tangible things is unfitted for riding on waves of thought from the unseen. He reads lessons in strength of our existence: the power of the light of the light of the light of the light to our sight; the tongue of our intelligence; the power of the light of the light of the helping of all and destruction of the helping of all and destruction of the light part of the helping of all and destruction of the helping of the help from the unseen. He reads lessons in strength of our existence; the power of nothing. Nature allows no total dethe strata of the mountain in the sea, our mechanism; the warmth of our of the life power or force that gives birth to the tear-drop—of the articulated could not settle most attended. I let him out in page and most active in the plants, in the stars, all as matter life; the dissolving and reforming cruci

within. The music of the harp to him God, then, is here, and more so to us is nothing; the harp is the substance. than elsewhere, and could we forsake is nothing; the harp is the substance. than elsewhere, and could we foreake have to collect a bill from one who has The force is his forum, the change is his birn in mankind and our surroundings, contracted it with another. glee. For a moment I shall drop ablin our earthly loves for a time even straction, and think more in the con- without pain? There can be no higher crete, personal, present, emotional, and love while we live on earth than that perhaps be kindly critical. When we we can make in our neighbors, for it is attempt to consider the subject of life, through the gates of their sympathy we are dealing with that which is and help we must pass on to heaven. broad and varied, as creation has much. The only God we will ever find here or has most, to do in interpreting the over there is nature, which answers all various phases of life, its character, it the questions humbly asked, as to re uses, and its purposes. The three years I ligion or himself as far as we have have directed thought in the channel of grown into an understanding in ourself. modern and moderate Spiritualism, it Then our duty to God is, wherever we has been one continuous bath in a bot- are. We might as well attempt to cut tomless sea of love, of kindly emotions. out our elbow and do work with the I read more distinctly truths of spirit hand as to expect to carry ourselves to life, from the visible higher type of another world right by empty words vegetable life. I see more distinctly the without the work; yet many seem to sequence, all along the line of life, think so the way they neglect and from the mollusk to the highest type abuse our physical life, by a play of of man. I more keenly realize that the words about a dim beaven somewhere life activities of a period, of an epoch, behind a misty cloud of suppositions. I culminate in a more perfected, the tell you that if you put a dollar in that struggles of yestorday are conducted poor woman's hand for making a shirt, victories to day, by the elimination of instead of seven cents, you will see the

experience ever persisting in writing if we could have been born in the next, and we cannot gain it by casting out and punishing the poor body for so- minutes, each minute into sixty second called crimes. The very God in hu- etc.? Simply and solely because in manity cries out for help to those born Babylon there existed, by the side of in the errors of thousands of years. the decimal system of notation, another Ask any living soul are you convinced system, the sexagesimal, which counted that you need punishment from an- by sixties. Why that number should other, no matter what he may have have been chosen is clear enough, and done, does he not fight against it? All it speaks well for the practical sense of known life opposes interference with those ancient Babylonian merchants. their wishes. Then, if the human There is no number which has so many mind is universally opposed to infringe divisors as 60. The Babylonians diment of personal rights, and proclaims vided the sun's daily journey into 24 liberty throughout all existence, why parasapge, or 720 stadia. Each parado we not carry out the right we ask of sang or hour was subdivided into 60 others, to be left alone? We cannot put minutes. A parasang is about a Gerseuse into another by force, as we can not see, hear, smell, taste nor touch for another; no more than we walk for an- equinox, to the progress made by a good other. We can tell what was good for us, but we are powerless to walk past the guard of thought in man, and force moctivi hours was fixed at 24 parasaugs, ours in his bodily home. Then why do or 720 stadia, or 360 degrees. The syswe persist in trying to think or act for another against his will?

We have yet to learn that nothing duced the Babylonian hour into Europe. can be destroyed, or all things would be endangered, but all must change in the course of growth. It is our duty to save in the present. We cry out God help the greatest cures has been performed ue; let us help God by helping those by you in my family that medicine has lost in so-called crime existing before ever done. My daughter Emma was they came—in the very womb they sick for months with a complication of feel the effects of it. If we do not, God, diseases, and was attended by three nature, has to help them and belp us physicians, until she got so low she too. Our duty is healthy exercise, a could not turn in bed or scarcely swalhelping hand, a union of spirit forgive. low, and all hopes gone for her recovness and then our bodies will flutter ery. At this critical period we sent for down to earth on the eve of an alloted your remedies and commenced giving age, like the leaves of a full grown rose, them to her. In a few hours we could and the sweetness of our duty will ascend with us to our new home without days she was up, and, after taking the giving up any love here.

We ask people to "get religion," 'come to Jesus," "believe in God," would think she had ever been so near "come to Jesus," "believe in God," the grave. The most remarkable thing "have faith," which is like asking about this case is this: After she could company to sit down and take supper get around the house she are too many at the bare boards of a table. We are oysters, which made her very sick. always talking about 'our Savior." The next day I wrote to Dr. Dobson, Now if he could speak to us to-day he letter into the clice I received one from would say, I mean you should be "our him answering every question in the Savior" equal with me by saving first yourself and next your neighbors from distress, sickness and disorder, for I cannot be "your Savior" without the outside of himself. I wish I could let saving power in yourself.

To sum up, to allow ourselves to become physically weak by neglecting me in regard to this case, for I am willthe substantial life of the body for the lug to give testimony under oath to the more ethereal substance before it has grown in it by our cultivation and work, is to lose a part of our life in uature, as much as it is to lose a limb from our body, and a more dangerous symptom than we imagine, until we examine into the consequences of our neglect in understanding that we wound very God himself by putting ourselves in many ways in the road of the true growth of nature. Take the natural marital law of mating and production, the force of mankind is so terribly strong in thought and action against the natural and well-known law of growth and progress, that is there ever was a sin that brought its own punishment, it is the terrible re sults of sickness, disorder and mental weakness now apparent in mankind. The pains we have are the penalties, luminations," as expressed here and by but our own by disobeying a law made for our pleasure and to keep us from The Society of Union Spiritualists, hurting ourselves.

Again we hinder the proper course of ife in nature by destroying man and his chance of redemption here by pun ishment and hanging against the will of God, which is expressed by him in every man, woman and child, and every moving and creeping thing, by "don't burt me!" Punishment has been tried for centuries, and this very day as I was returning from the ceme tery, from the funeral of a young man worn out already—27 years old—by struggling to assist a brother and sister and a widowed mother. I heard the re-mark when passing an immense building, the city worknouse, "As large as it is, it is not large enough to hold all. There are seven hundred in there some. struction, and if we put man out of eight he will appear again. You have business to judge, condemn and execute

We render ourselves physically weak by deception and falsehood, by anger and sensuality; the one power and the other production, both excellent under self control. Let us prove in ourselves here, "He doetn all things well," before we seek a far-off heaven and a distant God, for it is in the province of the roots to send up the healthy subsistence to the blossoms, flowers and fruits arisen from the earth to the happy sunshine above and the blessings that flow back will ripen the seeds of wisdom in the white headed old age of "three score years and ten" when we come to be gathered together in our new home.

Some Nom de Plumes.

Oliver Optic was the non de plume of Wm. T. Adam-; Sidney Luska was Henry Harland; Cincinnatus was Joaquin Miller; Eli Perkins was M. Landon; Richard and Edmund Kirke was J. R. Gilmore; Max O'Rell was Paul No. 269 Freeman Avenue, Cincinnati, Obio. Blonet; Ike Marvel was Donald G. Mitchell; Petroleum V. Nasby was a Mr. Locke; Timothy Titcomb was a Dr. Holland; Mrs. Partingdon was origproven errors. An error may stand, but cannot retire a truth. The life, the braven lies right through the world, struggle of the which resulted from the otherwise it would never have existed, inally B. P. Shillaber; J. S. O'Dale was

Why is our hour divided into sixty man mile, and Babylouian astronomers compared the progress made by the sun during one hour, at the time of the walker during the same time, both accomplishing one parasang. The whole course of the sun during the 14 equitem was handed on to the Greeks, and Hipparcius, the great Greek philoso-pher, who lived about 150 B. C., intro-

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Hanover, Illinois. The above story was told, a short time igo, by Mr. Hunt to Calvin E Northrop, a nighty respected citizen of Maquoketa.—Maquoketa Record. See ad in another column.

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